

THE

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### MEMOIR OF THE REV. DANIEL TYERMAN.

(Concluded from page 468.)

OUR former article contained an account of Mr. Tyerman's life, from his earliest infancy till he became of age, compiled almost wholly from an auto-biographical sketch which he left behind him. Soon after he reached his twenty-first year, he manifested a strong desire to enter the ministry. What were the peculiar circumstances which gradually led him to contemplate this work, or which, at length, finally determined his mind to pursue it, we know not. Suffice it to say, that he entered Hoxton Academy, where he staid three years. He passed through the period of his studies with great credit to himself; and was, as we have been assured by one who was a fellow student of his, distinguished by his fondness for mathematics, thus again indicating what was the native bent of his mind; a mind which was certainly much better adapted to science than to literature.

After finishing his studies, he went, in 1798, to Cawsand, in Cornwall, where he remained for some time. From thence he removed to Wellington, in Somersetshire. Of his ministerial history at these places we know little. About

1804, he supplied, for a short time, at Southampton; after which he proceeded to Newport, in the Isle of Wight, where he remained till Providence sent him forth upon that great expedition, from which it was decreed that he should never return.

It was the congregation assembling at the *New Chapel*, to the oversight of which Mr. Tyerman was invited, and he was, we believe, their *first settled pastor*. To this people he ministered for more than fifteen years. Little, of course, passed during that period, of a very striking or eventful character. The lives of few men can, in general, be more quiet, or less marked by uncommon incident, than those of dissenting ministers in country towns. A few facts, however, which have come to our knowledge, we think well worthy of mentioning.

That he effected considerable good in Newport, both of an intellectual and moral character, is universally admitted. His diligence, his strong good sense, and his practical wisdom, qualified him for exerting an influence, which the acknowledged inferiority of his pulpit

talents would have prevented him from obtaining, and enabled him to produce beneficial results, which, in the more direct and immediate exercise of his ministerial functions, would probably have been impossible to him. He was the Secretary of the Isle of Wight "Bible Society;" and was one of the first, if not the very first, projectors of the READING ROOMS in Newport, now forming a very flourishing and useful institution, and one of the principal ornaments of that town. We have been assured by those who knew him and his history at Newport well, and who, as they never formed part of his congregation, had no motive to play the indiscriminate eulogist, that he considerably raised the character of his people in intelligence, as well as piety, during the period of his labours among them. The interest he took in every institution, whether of a benevolent or literary nature, whether calculated to improve the present or the eternal condition, the intellectual or the moral character of his fellow-men, was most lively and commendable. We have heard, indeed, that he was accustomed to say, that "public spirit formed a part of Christianity;" a sentiment well worthy of that system of expansive and exhaustless benevolence, which it is the direct tendency of the gospel to inspire. A selfish Christian, whether the gratifications he content himself with be those of sense or intellect, whether more or less refined, is, in truth, an anomaly and contradiction.

It was during his stay here that he composed those works by which, next to the high but perilous honour the London Missionary Society conferred upon him, he is best known to the religious world. The principal of these is an octavo volume, entitled "The Wisdom of God." This work displays considerable knowledge of various

branches of natural philosophy, to the cultivation of which, as we have already had frequent occasion to remark, the natural bias of his mind inclined him. All his knowledge, however, is sanctified knowledge, employed under the guidance of an elevated piety, and in subserviency to its interests. How rarely, alas! has this been the case with attainments in philosophy! How often has the pursuit of science led only to a forgetfulness, or even to the derision of Him who ought to be the object to which all our attainments should have a reference, and whose glorious character and attributes it should be the highest privilege of science to show forth, and to illustrate. Of the style of the book we can say but little. We have already remarked, that the structure of Mr. Tyerman's mind, to say nothing of his early education, naturally inclined him much more to the cultivation of science than of literature; and his readers, therefore, will not expect any of those graces of style or composition which, it must be confessed, he was never likely to attain. Nay, we are sorry to say, that there are not seldom inaccuracies, as well as inelegancies, for which we can find no excuse. Striking facts, well told, sound good sense, and correct reasoning, are the only merits we can predicate of this work; but these, it will be confessed on all hands, are not slight ones. Beside this work, he wrote a piece on "Hope," which we have never seen. He also wrote a small but judicious piece on "Baptism," and several other pamphlets, characterized by seriousness and intelligence. When Sir Leonard Holmes, a gentleman of large landed property in the Isle of Wight, of ancient and honourable family, and consequently of very considerable influence, became of age, and en-

tered upon the possession of his large estates, Mr. Tyerman thought it his duty to publish (though without his name,) a letter to that baronet, pointing out the claims which, in his judgment, the island had upon him, and the vast good which a judicious use of his great influence could not fail to confer. To the credit of this gentleman, it is but just to record, that this anonymous address was received in the same kind spirit by which it was dictated.

Besides these efforts of his pen, Mr. Tyerman was author of a series of letters in the second and third volumes of this Magazine, entitled *Letters to an Episcopalian*, under the signature of Trophimus. They are written with much force of argument, and it was their author's intention, at one period, to have collected them together, and after correcting and amplifying them; to publish them in a separate volume.

We shall postpone our brief analysis and summary of the *general character* of Mr. Tyerman, till we have completed our sketch of his life; in the mean time, we cannot refrain from relating the following anecdotes, which have incidentally come to our knowledge.

A young Unitarian had been one Sabbath evening to hear Mr. Tyerman, and returned very unexpectedly pleased with the sermon. The next day he took occasion to express his pleasure in the hearing of an orthodox acquaintance, not a hearer of Mr. Tyerman's, though a warm friend; "I went," said he, "last night to hear Mr. Tyerman, and a very good sermon he preached." "It is more, then," said his orthodox friend, "than he ever preached before." Here the conversation ended; but, unhappily, this brief remark and reply was carried, by some *tattling* third party who happened to be present, to Mr. Tyerman's ears! Mr. T., with

the openness and frankness which characterized him, immediately sought an interview with his imprudent orthodox friend, and after thanking him for the kindness with which both he and his family had treated him, gravely asked him whether he had ever uttered the expression which had been imputed to him! The other was, of course, too honourable to retract; he defended it upon the ground that he merely meant that Mr. T. had never, *in his judgment*, preached a good sermon, an opinion which he could not help forming; but expressed his sorrow that it should ever have reached Mr. T.'s ears. Mr. Tyerman very candidly acknowledged his friend's right to form and to express his opinion, while he admitted that he was sorry that that opinion was not in his favour; but he then proceeded to ask, whether it was wise, discreet, or Christian-like, to say any thing which could, even by remote possibility, operate unfavourably upon the mind of a young Unitarian, who had just expressed himself pleased with Mr. Tyerman, or prejudice him against hearing, for a second time, those truths which had been *once*, at any rate, listened to with satisfaction. The other was completely disarmed by this appeal, acknowledged that he had done very wrong; and this unpleasant occurrence eventually led to an intimacy, which was only terminated at death. Some time after this, this gentleman went to reside in a distant town, where was a chapel, which, like many other places, had once belonged to the orthodox, but was now in the hands of Arians. The minister was a Sabellian. Mr. — attended this chapel, and became a person of some influence. Shortly after, Mr. Tyerman was invited to spend a Sabbath, and to preach there. Just as he was going off by the coach,

the young Unitarian above mentioned saw him, and asked him where he was about to preach on the following Sabbath. Mr. Tyerman told him, "Ah," said the other, "you will never get into that pulpit." "Yes, we shall," replied Mr. T. "and what is more than that, *stolen goods will one day be restored.*" This prophecy has been fulfilled, and to its fulfilment that very visit of Mr. Tyerman's was mainly instrumental. He preached from the words, "Come unto me all ye that labour and are heavy laden, and I will give you rest," and his discourse issued in the conversion of one who has since been the means of awakening many of her friends and connections, and of promoting, in a variety of ways, the advancement of religion in that place.

In 1831, an important change took place in the habits and occupations of Mr. T. The various stations of the missionaries, sent out by the London Society, extending to three-quarters of the world, though of *prime* importance in Southern Africa, in the East Indies, China, and the Islands of the Pacific Ocean, required the personal inspection of a deputation from the parent Institution, for the purposes of encouraging their scattered labours, of making, if necessary, new arrangements, and of presenting to the Directors and supporters at home full and unbiased accounts of the management, difficulties, and prospects of the several missions. Two gentlemen, eminently qualified for the task, were found in G. Bennet, Esq. of Sheffield, and the subject of this memoir. The former survived the circumnavigation of the globe, and lives to animate the friends of missions at their various meetings, by stating what he has himself seen. Mr. Tyerman was supposed to be singularly fitted for

his undertaking, by the possession of a robust constitution and of considerable scientific acquirements; of great suavity of manners, and of ardent zeal for the glory of God. He and his colleague bore, for several years, without apparent danger, the fatigues of travelling under a vertical sun; but that vigour of bodily constitution, which would have fitted Mr. T. to brave the cold of Greenland, proved, in the end, unfavourable to his comfort and his health in a tropical climate. The want of muscular exertion, arising from the necessity of travelling on the great rivers of the East in boats, and on land in palanquins, brought on such lassitude, and such a degree of obesity, as absolutely unfitted him for any activity; and to this, in all probability, his death was finally owing.

The substance of his papers, together with those of his surviving colleague, consigned to the supervision and arrangement of Mr. J. Montgomery, has been presented to the public in two volumes, which have met the general approbation of the reading world; and to that portion of the reading world which had paid but little attention to the progress of Christianity, the volumes have imparted light altogether new. The work, though greatly indebted to his journal, has lost nothing—has gained much—by falling into the hands of the actual compiler: for, whatever may have been Mr. Tyerman's merits as an observer, a thinker, or a scholar, he did not possess that perfect command of language, and that power of graphic description, which the poetical imagination, and practiced pen of Mr. M. have rendered the volumes so deeply interesting. It does not accord with the design of this memoir, to trace our late friend round Cape Horn; to the Society and Georgian Islands; to Owyhee,

in another hemisphere; from thence to New Zealand, New South Wales, China, India, and, finally, to Madagascar; where, after nearly eight years of travelling, he entered into his rest. His hair-breadth escapes, by land and sea, many of which he endured, and especially that at New Zealand, which his surviving companion has so well, so feelingly, and so often described, together with the incessant anxiety of his office, awakened no fears, either in himself or his friends, of his falling a victim to his labours in the cause of missions. The public, therefore, were little prepared to hear of his death, which happened at Madagascar. *There*, the circumstances of powerful excitement which occurred, evidently accelerated his death. The mission in that populous island had commenced under circumstances of peculiar encouragement; the favour afforded to it by King Radama—with the zeal, indefatigable labour, and success of the missionaries—had led the deputation to expect unusual pleasure in their visit to Tananarivo, the capital of Radama's kingdom, and the centre from which light was beginning to radiate towards all parts of the nation. He arrived in that place on July the 21st, 1829, and he records his gratitude to God, that both he and Mr. B. were "in the enjoyment of the best of health." Of this, however, there remains a strong doubt: disease had, it is conceived, been insidiously at work, and had prepared him for a victim to the first severe attack. The illness (and, in fact, the death) of Radama—the prospect of a revolution, conducted by ruthless competitors for the throne—the probability that all the Europeans would be murdered—and, at all events, that the mission would be ruined, and the retreat of the Europeans to the coast become difficult, if not

impracticable, produced upon the already diseased and morbid mind of Mr. T. so deep and painful an impression, that, from the moment in which the king's death was inevitable, he was never seen to relax into a smile: and, within nine days of his arrival in the metropolis, he suddenly died. It is to be gratefully remembered and recorded, that his apprehensions were, in a great measure, groundless; and that, by the blessing of God, the cause of general instruction and of Christianity continues to flourish, and that a revolution, marked with all the sanguinary character of barbarian warfare, has contributed, if any thing, to "the furtherance of the gospel."

Mr. Tyerman was twice married; the first time, in 1798, to a Miss Rich. She died in April, 1809, leaving him with two children, a son and daughter; the daughter died the same year with her father. Mr. T. was married again in 1810, to Miss Fletcher, of Abingdon. By her he had two sons and a daughter; all of whom are now living. His second wife died in 1817.

In person Mr. Tyerman was tall; strongly made, with an expressive, though not very vivacious countenance. There was always a tendency to obesity in his constitution, and in the latter part of his life, as we have already mentioned, he became enormously corpulent. Till the latter years of his life he enjoyed excellent health.

In his manners he was exceedingly affable and gentlemanly; slightly irritable at times, but always placable and ready to forgive. From what we have already stated, our readers will easily believe that he was of an open, frank, and candid disposition. One of the most striking

proofs of the gentleness and affability of his deportment, is found in the fact, that though known to be strictly and sternly orthodox, and never even suspected of a wish to compromise his religious opinions, he was respected and beloved even by Socinians.

His habits were those of rather a close student. Of the moral character of his mind, we have already had occasion to speak. From his earliest years he manifested a predilection for physical science rather than for polite literature. His was of that order of mind which acquires slowly but retains firmly; of more solidity than quickness; a mind for which diligence does almost all, and genius little. Of imagination he was almost entirely destitute, as the general style of his writings abundantly shows.

As the possession of this faculty, in at least some degree, is almost indispensable to the PREACHER, as well as to every other orator, it will not surprise our readers to learn (what indeed has been intimated more than once in the course of the narrative,) that his pulpit talents were of a somewhat inferior order. His sermons were generally very dry and dull, though we have

been assured by those who did not like his usual style of preaching, that he was sometimes capable of producing discourses far above mediocrity.

As a PASTOR, he deservedly bore a high character amongst his flock. Nor, as we have already said, was his active benevolence bounded by the claims of his immediate congregation. His PUBLIC SPIRIT, as this memoir shows, induced him to exert himself with laudable zeal in the furtherance of every scheme of piety or philanthropy.

The political sentiments of Mr. Tyerman were (strange to say!) those of high Toryism. In this he resembled the late Mr. Thorpe, of Bristol. It is somewhat singular, that within the short space of four months, we should have published the memoirs of two dissenting ministers of this school in politics; we say, *singular*, because amongst dissenting ministers there are so few individuals who adopt such sentiments.

The character which Mr. Tyerman uniformly bore was such as adorned the Gospel he professed; and his piety, throughout life, was at once ardent and elevated. It displayed itself in all his writings; it actuated all his conduct.

#### THE REV. JACOB ABBOTT'S DISCOURSE ON EARLY PIETY.

The following valuable Sermon is extracted from the last volume of the "American National Preacher;" it is the production of the Rev. Jacob Abbott, a Congregational divine, of great and just reputation, at Boston, U.S. His admirable work, entitled, "*The Young Christian*," was reviewed in our June number.—EDS.

"*And Samuel grew, and the Lord was with him.*"—1 Sam. iii. 19.

THE celebrated lamentation of David over Absalom, his son, has often been alluded to as a striking example of parental affection. It is indeed striking. But perhaps it

is surpassed by another passage in the same narrative, less frequently appealed to—his question, *Is the young man Absalom safe?* This unnatural son, with an ingratitude which would be incredible were it not so exceedingly common, had

raised a rebellion against his father, and, with the double turpitude of a traitorous subject and an undutiful son, had levied war upon his parent and his king. After a long period of suspense and anxiety, a great battle is fought; a messenger comes with tidings of the result; David meets him eagerly,—and with what question? Does he ask, Has my army been victorious? is my government established? are my kingdom and my country saved? No. As every other parent would have done in similar circumstances, he merges every other feeling in that of interest for his son. No matter about my government—no matter about my country—no matter whether friends or enemies have been victorious. The only question which the eager parent could utter was, “Is the young man *Absalom* safe?”

This is human nature. It pourtrays the strength of the affection by which God has bound the parent to the child. This is, perhaps, the strongest feeling of the human heart. How early does it begin to operate! how does it stand uninjured by the thousand shocks which it receives, not chilled by unkindness, not weakened by time!

And yet this affection is not founded in *reasoning*. It is not founded in *gratitude*. The son is not the friend and protector of the father to such a degree as to awaken this attachment in the parent's heart. The protection and the benefits flow all *the other way*. We might have expected that *filial* affection would be strong, being based upon gratitude and a sense of dependence, and that if indifference should be manifested at all, it would be the parent's indifference towards the child. But no. The coldness is always on the part of those who receive the favours. It is the hearts of those who bestow them which

glow unceasingly with affection and love.

Whence comes, then, this feeling so strong and so unaccountable? God has engraved it upon the human heart; and by doing this, he has communicated his intention, that the parent should be, to a great degree, responsible for the welfare and happiness of the child. By fixing this feeling so indelibly in the heart, he has meant to be understood as *reposing a trust, as assigning a duty*. He might easily have so formed the race, that each individual would have been ushered into existence without the long period of helplessness and dependence. But it is not so; every human being *must have* for many years a human friend; and by the strength of that parental love which he has implanted, God has declared who he wishes that friend to be, and what duties he wishes him to perform.

I shall take it for granted that all the parents whom I now address are aware of the greatness of the obligation under which they are thus placed. I shall presume that they are satisfied, that among the innumerable connections which exist in this world between mind and mind, there is not one which exhibits more influence on the one side, and more dependence on the other, than that which binds the parent to the child. Consequently, if there shall be a single case on the great day in which the blood of a ruined soul shall be required at the hands of its watchman, that case may be expected to be one of a child lost through the neglect of its father or its mother.

Supposing, then, that these things have been fully considered, and that your only wish is to discover the best way of fulfilling your duties as guardians of the spiritual

and eternal interests of your children, I proceed to present some considerations of a directly practical tendency.

And here let me call your attention to the words of the text : "And Samuel grew, and the Lord was with him." *And the Lord was with him!* This points out the nature of the duty which you have to discharge. It is to secure for the hearts of your children *the presence and influence of the Lord Jehovah*. Now, if children are willing to come to God, God will come to them. Your object, therefore, is to lead, to win, to allure them to their Maker and their Saviour.

In pursuing this subject, I shall aim at the following objects :—

I. To describe the way by which you may endeavour to win the hearts of your children to God.

II. To caution you against some dangers which will lie in the path.

III. To urge you to fidelity in the discharge of these duties.

In entering upon the discussion of the first topic, I must remark, that the time which limits me requires that I should now speak only of the *first* efforts for this purpose—the instructions given in the *earliest* years—when the light of the intellect and of the conscience is just beginning to dawn. The task of watching the mind and giving direction to its powers at this period devolves chiefly upon mothers. I address myself, therefore, principally to them; and if I mean to be clearly understood, I shall be under the necessity of resorting to a familiarity of illustration which, on ordinary subjects, is not necessary in the pulpit. This, I hope, will be readily excused.

I would also remark, that parents cannot take a single step to advantage in endeavouring to train up their children to piety, without first

obtaining their *unlimited, unqualified, entire submission* to their authority. The *very first* lesson to be taught the child is to *submit, to obey*. There are various methods of obtaining this ascendancy. In some cases it is to be done by kindness, in some cases by severity; but in some way or other it *must be done*. Your children must be habituated to do what you command, and to refrain from what you forbid; not because they can see the reason for it, but because you *command or forbid*; submission, not to your *reasons*, but to your *authority*. If a child is in the habit of disregarding parental injunctions,—if it is necessary to repeat them,—or if obedience is slow, or reluctant, or ill-humoured,—I mean if this is so *habitually*,—there is something radically wrong in the parent's management. No parent can, under such circumstances, expect success in any efforts to promote piety; for be it remembered, insubordination is the essence of irreligion. I repeat it—*insubordination is the very essence of irreligion*. Men are not willing to submit to God. The mother, therefore, who habitually tolerates, and thus encourages disobedience in any of its forms, and yet hopes for success in her religious instructions, is pulling down with one hand while she is endeavouring to build up with the other; and judge ye how the edifice of piety will advance under such circumstances.\*

\* It is important that precisely what I mean by obedience should be understood. A mother sees a child playing with something which it ought not to have, and commands him to bring it to her:—

"Oh, mother, I want it," says the child, turning with an imploring look towards its parent.

"I cannot help that—you must bring it to me."

"Why," says the child, "do let me keep it a little while."

But some one will say, I shall alienate the affections of my children by governing them with too strong a hand. Never. There never was a child alienated from a parent by means of a steady, just, and efficient government. If you seek for a family of alienated hearts, you will find it where government is lax and obedience never required; and peace, and happiness, and mutual affection reign where parental authority is most highly maintained. It is so with men as well as with children. There never was a commander more popular among his soldiery than Napoleon; and was his a flexible or a trembling arm? No. Be kind and uniform, and act, not from irritation or momentary impulse, but from steady principle, and you need not fear; but if this part of your duty is neglected, there is no hope for the rest. If your child is ungoverned at your fireside, the question of salvation or ruin is as much a matter of *mere chance*, that is, as much under the controul of circumstances,

fortuitous so far as human agency is concerned, as any thing can be which takes place in this world.

The ascendancy above described being obtained,—the great duty which you have to discharge is to establish and to maintain a constant intercourse between the heart of your little one and its Maker. A child is capable of maintaining this intercourse, and of enjoying the happiness which springs from it, at a very early period; perhaps before it is old enough to understand half of the fundamental truths of the gospel. There are *some* truths, indeed, which must be fully comprehended and felt, as a preparatory step. If these are understood, the child may be a child of prayer; his morning and evening offering may ascend acceptably to God, from a renewed spirit, while in regard to many of the great truths of the Christian dispensation he is entirely uninformed.

One of the first subjects to be presented to the mind of the child, is its dependence on its Creator for life, and all that it enjoys. And this is to be impressed, not by making *general* statements, but by pointing to *particular facts*. Direct his notice to his beating pulse, and let him observe that he has no power over its movements, and while his attention is absorbed by the subject, say to him; " You cannot live unless your pulse continues to beat. It is God who keeps it in motion. If he lets it stop you will die." Or interrupt his breathing for a moment, and let him notice the inconvenience and suffering occasioned. Then say; " If your breathing should cease for a little longer time, you would die; and who is it that continues it while you sleep?" A few simple instances of this kind will make a far more vivid and permanent impression upon the mind of a child, than any laboured

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"No," insists the mother, "you must bring it to me immediately."

"Well," says the child, yielding a little, "I will go and put it where I got it."

"No," repeats the parent, slowly and decidedly, "I tell you that you must bring it directly to me."

The child advances towards the mother at last, and reluctantly allows the plaything to be taken out of its hand.

This, now, is the kind of obedience which, it is to be feared, a vast number even of Christian parents exact from their children; but it is not obedience—it is gross *disobedience* and contempt of parental authority. The mother who is accustomed to see such slow, and reluctant, and tardy compliance with her wishes, may be sure, either that she is entirely ignorant of her duty as a mother, or else that she greatly neglects it. Until those who are under your care obey your commands with *cordial and ready alacrity*, you may be sure that the first step in Christian education is not yet taken.

and general description of our dependence upon the Creator.

The next truth to be taught the child, as a preparation for leading it habitually to God in prayer, is that this Being is *holy*, and that he is consequently displeased with sin. This too, like the former, is not to be *first taught* by the general language of a creed or a catechism; for this language, however logical and accurate, and however valuable for other purposes, is not suitable for *first communicating the idea*. The child must obtain its conceptions of sin by first looking at a particular and striking instance. The first step is to make it feel that it has *itself* done wrong in a particular and striking case; then that *others* do wrong and offend their Maker; and the general truth that God is displeased with sin, expressed in comprehensive terms, will *conclude*, and not *commence* the process. To impress a child then with a sense of its accountability to its Maker, we are first to convince it, that in one clear and decisive instance it has *itself* displeased God by committing sin. Let us suppose such a case.

A child quarrels with her younger brother at play. The mother interposes to quiet the contention, and then leaves them with a sorrowful countenance, which tells them that she is displeased, but without any direct reproof. The day passes away; the child forgets the occurrence, and supposes that the parent has forgotten it.

When the evening approaches, and the calm and still hour which precedes the time of rest has arrived, and all the excitements of the day are allayed, and the mother, alone with her child, is about to leave it for the night,—she says, in a serious, but kind and gentle tone, “My child, do you remember that you were angry with your

little brother to-day, and that you struck him?” The sin thus called to the recollection, will come up distinctly to view, and the fact that the mother remembered it so many hours, invests the transaction with an importance in the mind of the child, which no language could attach to it. The time and the circumstances too, in which it is recalled, open the whole heart to the impression which the parent desires to make. “God saw you do this, my child,” continues the mother, in a kind but serious tone, “and he is much displeased with you. How can you go to sleep to-night, without asking him to forgive you?”

There are few young children who will not be affected by such an appeal as this; who will not feel sincerely sorry for the wrong,—be ready to ask God’s forgiveness, and to resolve to do so no more. If it appears that these feelings exist, let the mother express them, in a short and very simple address to God. She may then close the interview by saying, “Now, my child, God has heard our prayer. He knows whether you have *felt* what I have been saying. If you have, he has forgiven you, and he will love you, and take care of you to-night, just as if you had not done wrong.”

A watchful parent will soon find, after such a lesson as this, an opportunity to convince the child, that to make good resolutions is not an infallible preservative from sin. Another and another transgression will soon occur, and the pupil may be taught, by pointing to its own experience, that its own daily sins call for daily penitence and prayer.

Proceeding on the same principles, one religious truth after another may be implanted, by seizing cases in the child’s own history which illustrate and establish them. This inductive method, so valuable in teaching any branch of know-

ledge, is peculiarly adapted to the inculcation of religious truth. The natural progress of the mind is from one particular fact to another and another of the same kind, and thence to the general law. The reverse of this—endeavouring to establish first the general proposition, and then to deduce from it its particular applications,—is much less fitted to impart knowledge, and altogether less for the purposes of producing an impression. In order to illustrate my meaning more fully, let me suppose one or two more cases.

"God is benevolent," says a Christian parent to her child. "He loves to do good, and he does good to all mankind, therefore you ought to be grateful to him." The effect of such general statements upon the heart of a child, must be very vague and superficial.

"You are a great deal better this morning," says another parent to a child, who has spent the night in sickness and suffering. "Your fever is gone, and you seem to be getting well very fast. Do you know who made you so much better? It was God who pitied and relieved you, and we must thank him heartily this morning for his goodness." If, then, there is in the morning prayer a distinct and particular allusion to the case, coming from the father's heart, the child will be affected. In a few days, some other proof of the divine goodness towards *itself* may be pointed out; then some of the most marked examples of his goodness to others; and thus a knowledge of the Universal Benevolence, which forms an unchanging trait in the divine character, will come *last* in the series of steps, and will be fully established only after a considerable time, and the presentation of many particular instances.

Let us take another subject; the evil nature and tendency of sin.

This described formally to the child, in general terms, will produce little impression upon the heart. But let the parent wait until some instance favourable for this purpose shall occur in *the child's own history*, and point out the operation of sin in that particular case; and she will perceive a very different effect.

Perhaps it will be falsehood: and after a little delay, and without any feelings of anger or impatience at the sin—perhaps after it has been kindly and cordially forgiven—let the mother point out its evil tendencies. "It destroys my confidence in you. I cannot believe you so fully when you speak again; it made you feel uneasy and unhappy, from remorse for the guilt and fear of detection; it displeased God, and unless you sincerely ask his forgiveness, he never will forgive you." After a suitable interval, present some cases in which the consequences of sin are strikingly displayed in the case of others—the intemperate man, or the dishonest man—and point out the consequences which guilt brings upon men in this world, and with which it threatens them in the next. Teaching thus from *particular cases*, will have far greater influence in producing vivid and abiding conviction, than any *general* instruction, however simple and true.

The same principles are to guide you in explaining the deeper and higher subjects to which you will gradually advance. Be not, however, in haste to approach them. God delayed revealing fully to the human race the plan of redemption through Jesus Christ, for four thousand years. During this time, multitudes were doubtless saved by penitence and faith, rendered available by an atonement of whose nature they knew nothing; and we must remember that a child may be penitent, and may have its sins for-

given through Jesus Christ, long before it is old enough to understand those principles of God's government, by which the way of forgiveness is regulated.

These principles are, however, to be gradually explained. Let us take one as a specimen. The necessity of a sovereign's requiring something more than merely the penitence of the criminal, before he allows crime to go unpunished.

If you say, "It was necessary that Jesus Christ should die for men, in order to satisfy divine justice, and maintain the majesty of the law;" and explain the language as fully as you please, it will convey no idea to a youthful mind, and produce no impression. But take some actual case of real occurrence, which brings this principle into view, and it will be all easy.

"Some wicked men went in the night into a chamber where an old man was sleeping, and killed him. They wished to obtain his money. They did it secretly, but they were discovered, tried, and condemned to die. While one of them was in prison, his wife, with her children, went to the governor, and begged and entreated him to pardon her husband. The governor might have pardoned him if he had chosen, but he would not. Do you think he was a hard-hearted man?"

"Yes, mother," most children would answer.

"He was not a hard-hearted man. He was very far from it. He treated the wife and children very kindly, and told his friends that it made his heart bleed to see them, and to hear their entreaties. Can you think of any good reason why he would not forgive the poor criminal?"

The children will be at a loss; but the parent can, by the help of such an incident, give them in a few moments some very clear ideas on

the necessity of a steady and efficient government, and of laws executed firmly, which will help them very much to understand how hopeless was our condition until Jesus came to save. The story of Dr. Dodd, the English clergyman, is admirable for this purpose.

But we must curtail these illustrations; they might be extended beyond any limits. It is, however, to be observed, that in all these exercises, a constant effort should be made to cultivate a reverence for the Word of God, and a conviction that it is the guide of life. It is not necessary that you should formally tell them that it is a sacred book, whose decisions are authoritative. It will produce a much greater effect if they see that you regard it so. Appeal to it constantly in all the cases of the kind which I have described above. When you inculcate a duty, show in what words *God* commands that duty;—when you reprove for a fault, show what sentence *God* has pronounced upon such a transgression;—and in all proper cases bring in the authority of *God's word*, in such a manner as to show that it is the foundation upon which you stand.

It is of great consequence that you pursue a proper course in endeavouring to interest your children in the study of the Scriptures. Upon a proper use of this volume every thing depends. There are some parts which children can at a very early age understand and appreciate. Others, from their style or subject, will act efficiently on mature minds alone. From the former, which ought to be early read and explained, an immediate and most important religious influence can at once be expected. Selections from the latter should be fixed in the memory, to exert an influence in future years.

For the former of these purposes the *narrative parts*, if judiciously selected, are most appropriate in early years. But great care ought to be taken to select those which may be easily understood, and those in which some moral lesson is obvious and simple. Let it be constantly borne in mind that the object in view in teaching the Bible to a child, is to *affect his heart*; and it would be well for every mother to pause occasionally, and ask herself, "What moral duty am I endeavouring to inculcate now?" What practical effect upon the heart and conduct of my child is this lesson intended to produce?" To ask a young child such questions as, "Who was the first man?" "Who was the oldest man?" "Who slew Goliath?" may be giving him lessons in pronunciation, but it is not giving him *religious instruction*. It may teach him to articulate, or it may strengthen his memory, but is doing little or nothing to promote his piety. I would not be understood to condemn such questions. I only wish that parents may understand their true nature. If the real or supposed dexterity of the child in answering them is not made the occasion of showing him off before company, thus cherishing vanity and self-conceit, it may be well thus to exercise the memory; and some facts, which will be useful hereafter, may be fixed in this way. But it must not be considered as *religious instruction*; it has not in any degree the *nature* of religious instruction.

What, then, is the kind of instruction which is to be given from the Bible? I will illustrate the method by supposing a case which may bring the proper principles to view. We will imagine the child to be two or three years old.

"Come," says its mother, "come to me, and I will read you a story."

It is Sabbath afternoon we will suppose; the mind of the child is not preoccupied by any other interest.

"Sometimes," continues the mother, "I tell you stories to amuse you. But I am not going to do that now. It is to do you good. Do you understand how it will do you good to hear a story?"

"No, mother."

"Well, you will see. It is the story of Cain and Abel. Do you know any thing about it?"

"Yes; Cain killed Abel."

"Do you know why he killed him?"

"Because he was wicked."

No, I mean what did Abel do to make Cain angry with him? Did you ever see any body angry? Weré you ever angry yourself?"

"Yes, mother."

"And I suppose you had some cause for it. Now I will read the account, and see whether you can tell what made Cain angry. '*And Cain brought of the fruit of the ground an offering unto the Lord.*' Do you know what the fruit of the ground is?"

"No, mother."

"It means any thing which grows out of the ground. Cain was a farmer; he planted seeds and gathered the fruits which grew from them, and he brought some of them to offer them to God. *And Abel brought of the firstlings of his flock.* Do you know what that means?"

The child hesitates.

"Abel did not cultivate the ground like Cain. He had great flocks of sheep and goats, and he brought some of the best of those to offer to God. So that you see that Cain and Abel did almost exactly the same thing."

"Now God does not notice merely *what we do*, but *how we feel*, while we are doing it. If I should ask you to go and shut the door

when you are busy, and if you should go immediately, but feel ill-humoured, God would be displeased. He looks at the heart. Do you ever feel ill-humoured when I wish you to do what you dislike?"

" Yes, sometimes."

" Now Cain, I suppose, did not feel pleasantly when he brought his offering, and God was dissatisfied with him. But God was pleased with Abel's offering, and accepted it. Should you have thought that Cain would have liked this?"

" No; did he like it?"

" No, he did not. He was very much displeased; and it is very remarkable that he was displeased, not only against God, but *he was angry with his brother*, who had not done him the least wrong. That is the way with us all. If you should do wrong, and your sister do right, and I should blame *you*, and praise *her*, you would be tempted to feel angry with her, just because she had been so happy as to do her duty. How wicked such a feeling is!"

" Cain, however, had that feeling; and little children have it very often. It shows itself in different ways. Cain, being a strong man, rose against his brother in the field and killed him. But young children who are weak and small would only strike each other, or say unkind things to one another. Now God is displeased with us when we *have these feelings*, whether we show them by unkind words, or by cruel violence. There is a particular verse in the Bible which shows this. Should you like to have me find it?"

" Yes, mother."

" I will find it then. It is in Matt. v. 22. Our Saviour says it. It is this, *Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say, Thou fool, shall be in danger of hell-fire.* This is

not the whole of the verse. I will explain the other part some other time."

The reader will perceive at once that the kind of instruction here exemplified, consists in drawing out the moral lesson which the passage is intended to teach, and in giving it *direct and practical application* to the circumstances and temptations of the child.\*

Go on in this way as your child advances through its earlier years; inculcating thus practically the truths and doctrines of the gospel, by making each one a comment upon some portion of its own little history. Aim especially to make the feelings of the heart keep pace with the advance of the understanding. Judicious efforts of this kind God will bless, by leading the heart of the little one who is the subject of them to daily habits of communion with him. Christian influence is increasing its power over the young. Every year is carrying the

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\* Parents ought at such times to make ingenious efforts to learn what thoughts and feelings are passing in the minds of children; for sometimes the whole tone and manner of the instruction is to be modified by it. Draw the pupil, if possible, into conversation. Encourage his questions, and try by every means to get a clue at the train of thoughts passing in his mind. The following anecdote illustrates the great diversity of emotion which is produced in different minds by the same narrative. Two children were looking at a picture of the murder of Cain. Abel's crook was lying upon the ground. After contemplating it a moment in silence, one says, with a thoughtful and serious expression of countenance, " I wonder if God could have made Cain as good a man as Abel if he had wished." Another pause;—and then the other said, shaking his head, and throwing into his countenance a look of stern defiance, " Ah, if I had been Abel, and could have got hold of that stick, I would have laid it upon Cain well." How entirely different, now, the course of remark, judiciously adapted to the condition of the latter mind, from that which would be suitable to the former.

banner of piety nearer and nearer towards the earlier years of human life,—and it is not impossible that it may hereafter be proved, that there is not a single hour in the whole existence of a human soul, so favourable to its conversion, as

the hour when it is first able to understand that there is a God in heaven, to whom it is accountable.

Mr. Abbott's second and concluding Discourse on this subject will appear in our next Number.

EDITORS.

### ON SANCTIFICATION.

(Continued from page 473.)

FROM what we have said, it appears that a change must pass upon the character of unconverted man before he can be prepared for the heavenly blessedness.

What, then, is the true nature of this change? Is it external, or in the heart? ceremonial, or moral? Is it a partial, or a total change? Is it a change perfect at once, or is it rendered so gradually? Is it a change which entitles us to heaven, or does it merely give a moral meetness for its enjoyment?

Satisfactory replies to these few questions will comprehend the whole subject which remains to be considered.

#### I. WHAT, THEN, IS THE NATURE OF SANCTIFICATION?

To sanctify is to make holy; to set apart, from a common or profane use, to the service of God. Thus all the inanimate substances employed in the worship of God, under the Levitical dispensation, from the least valuable to the most costly, were sanctified. Thus the animals selected for the purpose of sacrifice, from the turtle dove, or the young pigeon of the humble worshipper, to the thousands of lambs, of sheep, and of oxen, whose blood was shed at the solemn dedication of the temple, by the wise son of David, were sanctified. Thus the temple itself, and all the priests and Levites who ministered at its altar,

or appeared in its holy place, were sanctified.

But a ceremonial and a moral sanctification are widely different. The former is the result of a positive enactment, and is outward and nominal merely. No internal change whatever passed upon the cedar, or marble, or the brass, the silver, the gold; on the rich balsams, or on the valuable gems that formed the breast-plate of the high-priest, when they were devoted to the service of God for the construction, the use, or the beauty of the temple. Their nature remained the same. Neither did it follow, as a matter of course, that the purifying laver and the anointing oil, which were employed at the consecration of the priest, were always accompanied with high excellence of character on his part. His ceremonial separation from every worldly avocation, that he might devote his time to the temple service, did not ensure his exemption from the corrupt motives, the evil principles, and the sinful practices incident to the fallen nature of man. The sanctification was the mere separation, as we have affirmed, from inferior avocations, to the service and worship of God in his earthly sanctuary.

Although the moral sanctification, of which we are now to speak, has not the outward splen-

dour and adornment of the ritual distinction, it is, in reality, infinitely superior in character and in value. It is not a mere external adaptation to an outward service; it is an inward principle of purity, which renders him, who is the subject of it, a spiritual worshipper. It is knowledge in the mind, love in the heart, devotion in the spirit, sacrifice in the life. It is the abandonment to all that is impure, and an attachment to all that is holy; it is the ardent and persevering pursuit of all that is acceptable to him, who "looketh not at the outward appearance," but who "searcheth and tries the heart." It is the substance of that of which the Levitical separation was only the shadow; the finished and beautiful portrait of that, of which the Mosaic institute was but the faint and indistinct outline. The holiness of the Old Testament ritual was in the body, that of the New is in the spirit; the former was in the outward act; this is in the inward principles: the former was typical and evanescent; the latter is real, permanent, eternal.

He would engage in a very arduous work who should attempt to prove that a ritual sanctification has any foundation in the New Testament. The sacred persons, places, and things, of the Levitical institution have passed away. It is not at Jerusalem only that men are now to worship; every place, whether set apart for public worship, or devoted to family or secret prayer; the splendid cathedral, the picturesque village church, the dissenting chapel, the poor man's cabin, the peer's hall, the lowly valley, or the misty mountain top, are equally agreeable as places of prayer, to him who is a Spirit, and who commands us to render to him the ho-

mage of the heart. "The hour cometh," saith the Lord of the Christian dispensation, "and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth."<sup>\*</sup>

In the character of every minister of the Gospel of Jesus Christ, there ought to be a moral and religious sanctity; they ought to be "ensamples to the flock over which the Holy Ghost hath made them overseers;" and in the exercise of purity, of faith, of zeal, of long-suffering, of fidelity, they are bound to command the religion which they teach, and the ministry which they exercise, to every man's conscience as in the sight of God. But we have no right to suppose, nor have any of the ministers of the New Testament the shadow of a claim to any ritual holiness in consequence of the office which they fill. They have, indeed, a moral authority, infinitely superior to any ceremonial distinction, and this authority, sustained by the truths of the New Testament, they are bound to maintain. In the exercise of it, they are to counsel and to warn, to rebuke, and to console, as the different circumstances of those committed to their care may demand. They are ministers; they are not priests: they have to teach; not to offer sacrifices: they are to lead the devotions of their people; but they have no holy of holies into which to enter, there to listen to the intimations of the divine will proceeding from some mystic symbol of the glory of God, and thence to go forth, as did the high priest of old, to in-

\* John iv.

dicate that will to the assembled multitude without. No; Christ is the only High Priest of the Christian profession. He has, indeed, passed into the most holy place, not made with hands, there to intercede, and thence to communicate, not the intimations of the will of God, for these we have in his word, but the influences of the Holy Spirit, that we may both love and perform his commands. Christians are called, indeed, priests, as their bodies are termed temples. But the meaning of such passages is obviously figurative, not literal; for if we admit their literal or proper meaning, we must come to the conclusion, that every Christian is really bound to assume the dress appropriate to the office, to minister at an altar, to offer a sacrifice, to make an atonement. But the evident meaning of the word of God would, were men but carefully to attend to it, preserve them from such incongruities. For are we not told that the sacrifices which Christian priests present are spiritual. If the sacrifice, therefore, be spiritual, the priesthood is spiritual too. It is for this end that we are "built up a spiritual house," and constituted "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."\*

These distinctions, then, will lead us at once to contemplate the true nature of that sanctification which is the privilege of every genuine disciple of Jesus Christ.

We propose, then, to notice it in its origin, in its progress, and in its completion.

The primary source of sanctification is the love of God. God is the author of salvation; and all the blessings which it in-

cludes are of his bestowment.\* He pre-ordains, calls, justifies, sanctifies, and invests with eternal glory. To him the pious on earth and the saints in heaven ascribe the glory of their complete salvation. All are ready to repeat the declaration of the Apostle—"By grace we are saved through faith, that not of ourselves; it is the gift of God."†

As the love of God is the source of sanctification, the great agent in producing it is the Holy Spirit. He is the author of all holiness in man. He "sanctifies all the elect people of God."‡ He is the dispenser of all divine grace. He gives the principle of all holy affections, and nourishes and brings these to perfection. He "creates the clean heart, and renews the right spirit." He removes "the stony heart, and gives a heart of flesh." He "dwells" in believers. He "washes and sanctifies them."§

If we wish, however, to contemplate sanctification in its origin, in the bosom of him who is the subject of it, we must trace it up to that great change which takes place when the soul is converted to God.|| Whatever may

\* Jer. xxxi. 33; xxxii. 39, 40. Ezek. xxxvi. 26, 27; xxv. 29.

† Eph. ii.

‡ Cat. of the Church of England.

§ See Ps. li. 10—12. Ezek. xi. 19; xxxvi. 25—27. Rom. viii. 9—13. 1 Cor. vi. 11. 1 Pet. i. 2. Tit. iii. 4, 5.

|| The writer is aware that Divines have distinguished between conversion and regeneration. The latter has been termed the act of God upon us; the former our act towards God. Perhaps we shall lose nothing in simplicity, whatever we may in technical phraseology, if we term regeneration the cause, and conversion the effect. Regeneration is the sun, conversion the light, which emanates from it. Regeneration is the source, conversion the stream which flows from it. The sun cannot exist without giving forth its light; nor the fountain without

\* 1 Pet. ii. 5.

N. S. NO. 105.

be the differences of opinion among Protestants as to the time, means, and general character of this change, they appear to concur in giving it one name; they term it regeneration. That other designations are employed in the New Testament to indicate this change will not, for a moment, be doubted by any one, who habitually reads that sacred book with attention. But this one expression made use of by our Lord himself will be amply sufficient to prove that the commencement of sanctification involves a great and radical change—a change not external and partial, but internal and universal. Every other figurative expression, by which this change is indicated, as well as that to which we have just referred, proves the complete transition which takes place at conversion. It is said to be a "new creature;"\* "a change of mind;"† a rousing up from a state of deep sleep; a transition from "darkness to light;" from death to life; a "new heart," in contradistinction to the old and corrupt one; "a new man," as opposed to the former character, which is termed the "old man," and, as the crown of all, it is designated by the Apostle Peter "a participation of the divine nature." How deep, then, the depravity of human nature, which requires, in order to its salvation, a change so radical, so great, and so all-pervading! How holy the character of that God who both requires and operates this change! How important to us, individually, to ascertain whether or not we have been the subjects of this change!

We are quite aware that the

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pouring forth its stream; neither can regeneration be separated from conversion. He who has the "new heart and the right spirit" will certainly turn to God.

\* 2 Cor. v. 17.

† μετανοία.

subject of this essay is, in many quarters, most carefully avoided. There are not a few who seem to imagine, that no such change can be needful, either for themselves, or for certain amiable individuals to whom they are attached. But this is a dangerous delusion. It is necessary for all. There are none so amiable by nature, or so well disciplined by a careful education, or so well regulated by a wise system of self-government, as to be fit for the kingdom of heaven, unless they are "born again." The great work of a pure heart and a holy life must begin here. A firm, deep, golden foundation must be laid, or there will be no room for a scriptural hope. Unwarrantable and fallacious expectations may be indulged; but they will end in disappointment. It is here, then, that our piety ought to commence; for here is the very source of all Christian excellence. He who strives for purity without it, will strive in vain. He who hopes for heaven without it, will never have his prospects realized. Other subjects of inquiry may have their importance; but this is all-important. Whether our portion in this life be joy or sorrow, poverty or riches, honour or blame, is of comparatively little interest. A few years will level all these distinctions; and then, whether we have risen beneath the smiles of a prosperous fortune, or sunk depressed before the frowns of an adverse providence, will be alike immaterial; while the fact, that we shall either then have a new heart and right spirit, or be involved in the corruption of an unregenerate state, will decide our destiny for eternity.

It appears scarcely necessary to make any further remarks on the nature of this change: but yet there is one point of view under which we must not fail to regard it.

It is a change corresponding in its character and extent with that corruption which it is designed to eradicate. It gives a new direction to all the powers of the mind; to the understanding, to the affections, and to the will. These faculties are good or evil as they are employed. If they are employed without any view to the Divine approbation and glory, they are evil; if devoted to his honour, they are so far good. For this end all things were created; and in seeking it, the happiness and safety of every rational being consists. The inanimate and irrational creatures of God promote it unconsciously; and voluntarily or involuntarily, this end will be secured by all the intelligent agents which the power of the Most High has created. Heaven, with its innumerable hosts, and earth, with her tens of thousands of the truly pious, pour forth their praise; nor shall the dark world of hell, nor the tribes and families of the rebellious sons of Adam withhold their tribute of glory from God: their wrath shall praise him, while the remainder of that wrath he will restrain. It is not for us to ascertain the difference between that degree of honour which is given to God by the repentance of one sinner and his future devotion to him that made him, and that glory which, under the controlling influence of Divine Providence, the evil principles, furious passions, and wicked actions of the ungodly are made to contribute; this is regulated by him who "worketh all things according to the counsel of his own will," and who can educe light from darkness, and good from evil; but we may reasonably suppose, that as it is only the voluntary tribute of praise that is acceptable, so he who cheerfully and from the heart gives to God

the glory due unto his name, yields more towards the advancement of his honour, than any one intelligent agent is made to add by constraint. The transition, then, from an unholv to a sanctified state, tends to increase the manifestative glory of God. He who is the author of this transition will effect it in a degree corresponding with the greatness of the object to be attained, and with the previous misery and degradation of him who is the subject of it. He who has passed through it will seek to fulfil the first duty of man—to "give unto the Lord the glory due unto his name." To accomplish this, so far as it can be effected by him individually, he will not hesitate to make every sacrifice which Scripture and an enlightened conscience demand. He will deny himself, take up his cross, and follow his Saviour. He will not "consult with flesh and blood," with mere natural principles, and animal propensities: his inquiry will be, "Lord, what wilt thou have me to do?" He will not fear reproach and persecution; nor expect, as to these, to be above his Master and Lord. He will be prepared to encounter difficulties, to endure temptations, and to submit to affliction; relying on the truth of the declaration, which saith, "it is through much tribulation we are to enter into the kingdom." He will strive to be a good steward, a courageous warrior, an unwearied aspirant after heavenly glory; assured that faithfulness, courage, and constancy, tend to show forth his praise who calls us to be faithful, valiant, and persevering, even to the end. All the powers of the soul, and every member of the body, will, in the case of such an individual, be devoted to the righteous cause of God; and thus he who was before

a servant of sin, and yielded his members as instruments of unrighteousness, will be the servant of God, and consecrate all that he is to him. The change, then, we affirm, will be an entire change.

We pass on to notice the *progress of sanctification*. It is obvious to every one of competent ability, who reads with attention the New Testament, that sanctification is a change of the character, which admits of degrees, and consequently of progress. Regeneration is, indeed, a total, but it is not a perfect change. The change is complete as to all its parts. It comprehends the whole man; but it is not perfect as to degree. An infant is perfect in all the parts which compose it; but an infant is not a perfect man. The seed of a plant, or the blade which springs up from it, are each perfect in their kind, but neither the seed nor the blade is the perfect plant. Thus, regeneration, as the seminal principle of a spiritual life, is in its nature perfect, but it is only the seed whence is to spring the plant of surpassing beauty, adorned with all the fruits of righteousness. It would not be necessary to dwell on this part of the subject for one moment, were it not that many deny the progressive character of Christian holiness, while not a few deny its personal character, affirming that holiness is in Christ,\* and

not in ourselves; that as he is made to us, by imputation, righteousness, so also his holiness is imputed to us for sanctification. Hence, they come to the monstrous and unscriptural conclusion, that God sees no sin in the believer, that repentance is not necessary, and that there is some doubt as to whether or not prayer is to be regarded as the incumbent duty of the elect. Thus the whole fabric of Christianity, as a practical system,

and correctly to apply their various truths, is not the incumbent duty of every one who makes the least pretension to religion? Would it not be more in harmony with the general import of the New Testament to say, that Christ is said to be made to us wisdom, because he declares to us the true character of God, makes known to us the way of acceptance, and discloses to our view the true nature of that religion which exists in the heart, and will appear in the life of every one of his true disciples? In a word, that as the great Prophet, or Teacher of his church, we can be made truly wise only by the use of those means which he has appointed, and with which he has furnished us? We ask not whether this is a more reasonable interpretation of the Apostle's words, for this it unquestionably is; what we contend for is, that it is the only scriptural interpretation. In like manner when it is said, that "Christ is made to us sanctification," does it appear in accordance with other passages of scripture to interpret the words as meaning, that our holiness as Christians is not to be found nor expected in ourselves; that Christ is to be regenerated for us, and sanctified for us; and that on our behalf, and that they may be imputed to us, all the graces of the Christian character are to appear in him? Would it not be rather more scriptural to refer the passage in question to the mediatorial office of Christ, and to explain it as involving, on the part of the Redeemer, the exercise of that power by which he sends forth, according to his promise, the influences of the Holy Spirit to illuminate and sanctify his church? Did he not pray, "Sanctify them through thy truth!" And is it not by the power of this Spirit that this prayer receives its answer, when the heart of the disciple is purified, and his whole character conformed to the gospel mould?

\* 1 Cor. i. 30.

is subverted; and we are left with a religion, which must consist either in form or ceremony, in knowledge, or in a conviction that we have been chosen from eternity to the favour and kingdom of God, and must, therefore, whatever be our character, be safe. Thus the grace of God is turned into licentiousness; and the gospel of Jesus Christ, misrepresented and perverted, is employed as the advocate and the apologist of sin. To every one who acknowledges the authority of Divine revelation, nothing more, in the refutation of such sentiments, is necessary, than to make our appeal to its plain declarations; to the metaphorical language by which these are illustrated, and to the examples by which they are enforced. It may be thought that we are introducing some confusion into this essay, when we make a distinction between regeneration and sanctification. But though we have regarded regeneration as the commencement of sanctification, we can yet, without any affectation of refined distinctions, separate, at least in thought, the one from the other. Regeneration, then, is the principle of the new and spiritual life in the heart of the believer; sanctification is the effect of that principle. The former is the new birth, the latter that mode of life which is the result of it: the former is the new creature, the latter its movements, occupations, and aims. Regeneration is the change of mind;\* sanctification the necessary consequence of that change. The former, then, is effected at once. There is no intermediate state between that of the regenerate and the unregenerate man.†

\* *μετανοία.*

† "No one is more or less regenerate than another; every one in the world is

Between the two kingdoms occupied respectively by those who have the principle of true holiness and those who are destitute of it, there is no border territory, in which an indefinite race dwells, which in reality belongs to neither. But the manifestations of the internal change may be gradual; and, in some cases, at first hardly perceptible. Its existence is always to be determined, with a greater or less degree of certainty, exactly in proportion to the strong and marked character of these manifestations; as they become more evident, as they separate him who is the subject of them from the world and sinful pursuits; as they tend to give him a high and holy character, they evince, in a manner the most satisfactory, that they proceed from a Divine source, that he who is the subject of them has passed from darkness to light, from death to life—that he is "born of God."

Now it is these manifestations of the internal principle of regeneration that we designate sanctification: and their gradual development that we term progressive sanctification. These may sound, in the ears of some, like mere technical terms. It is not necessary that we should be confined to them. We shall be understood, we think, by all, if we make use of the expression, *Christian character*, and call this the *expression or manifestation of Christian principle*: and surely none will doubt that Christian character admits of a greater, or a less degree of excellence; that its appearances are

absolutely so, or not so, and that equally. But this work of sanctification is progressive, and admits of degrees. One may be more sanctified and holy than another, who is yet truly holy and truly sanctified. It is begun at once, but carried on gradually." Owen's Works, vol. iii. pp. 454, 455.

different in different individuals; and that wherever it exists in a superior degree, it is the result of the due employment of all those means which God has appointed for its improvement and eventual perfection. The Christian character consists of a variety of different features, each one as necessary as the rest, and all needful to prove its genuineness. The virtues which constitute it may be traced up to two sources, love towards God, and benevolence towards man. The exercise of these involves a careful attention to the two tables of the law. The claims of God will be revered; and those which our fellow-creatures have upon us will not be neglected. We shall deny ungodliness and worldly lusts. But this negative excellence will not satisfy us; "we shall live soberly," (governing and restraining the excesses of our passions) "righteously," (maintaining the strictest regard to integrity in all our intercourse with our fellow-creatures,) "and godly," (seeking the glory of God as the great end of our being.) We shall, in one word, respect ourselves, be just to our neighbour, and revere our God. The great agent who produces the change is the Holy Spirit; and it is by his agency, with the word of God as our rule, that the change is evinced, and increases in excellence during the whole life of the true Christian. It is because this divine agent is the author of all true religion, that the graces that form the pious man's leading distinction from the man of the world, are termed the fruits of the Spirit. And what are these? "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And are we to be told that these are either perfect at once, or that existing in Christ

for us, and becoming ours by imputation, it is not necessary that they should appear in us at all? The whole tenor of the New Testament condemns as absurd the latter opinion: and the experience of every Christian proves the fallacy of the former. The bold abstractions of Antinomianism on this subject, are equally revolting to common sense, and to plain Scripture testimony. What does the Apostle mean, when he says to the Thessalonians, "we are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity (love) of every one of you all towards each other aboundeth?" What is the import of the expression which he employs in his Epistle to the Colossians, in which he speaks of their increasing with the increase of God."† Or how shall we interpret, on the supposition that there is no such thing as any improvement of the Christian character, the remarkable exhortation of Peter, "Fall not from your own steadfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."‡ The force of these passages cannot be evaded by subterfuge, nor the import of them explained away without sophistry. He who begins the good work is the Holy Spirit of God; and he commences it in order to carry it forward to perfection. The seed of the kingdom is the word of God; and it is he who prepares the soul for its reception; he causes "the blade" to appear, and "then the ear," and then "the full corn in the ear." He gives to the new man the completeness of its parts, and trains the infant up to childhood,

\* 2 Thess. i. 3. † Col. ii. 19.

‡ 2 Peter iii. 17, 18.

to youth, to complete manhood, until he assume the character of a "father in Christ." The "leaven" is of his insertion, and he will provide for its gradual but efficient operation, till the whole mass be pervaded by its influence. To assert, then, that there is no progress in holiness, but that the character of the Christian is by imputation complete at once, is to oppose the dictates of common sense, the experience of the truly pious in all ages, the plain declarations of the word of God, and every metaphorical expression and allusion on the subject furnished by the sacred Scriptures.

We have referred to the Scriptural enumeration of the excellencies of the true Christian. It ought never to escape our recollection that these virtues are very different from those which were held in honour by the ancient heathen, and which are highly esteemed, even at the present time, by the world. A high spirit, a lofty bearing, an aspiration after the honour that cometh from men, a proud contempt of the illiterate vulgar, were the characteristics of not a few of the disciples of the ancient philosophy. But the peculiar virtues of Christianity are passive humility, gentleness, forbearance, patience. And why are these so frequently inculcated, and represented as indispensable? Precisely for this reason, that these are the very excellencies in which our corrupt nature is the most deficient, the spirit of which it is the most difficult to cherish, and the practice of which is the most arduous part of the Christian labour to keep in vigorous exercise. If we shine in these we shall not be defective in any others. They assimilate us most nearly to the genius of the Gospel, and to the example of our Lord. Any remarkable

display of the more active graces will command applause, and the measure of their exercise may correspond with the praise which is received. Something, we mean, quite distinct from a principle of genuine piety, may excite to their vigorous exercise. But the passive virtues are by the world thought ignoble: they attract not its homage, but provoke its scorn: bring them forth into the glare of publicity, and they too often fade and languish; leave them in their beloved retirement, and they flourish in verdure and in beauty.

The habitual exercise of these graces marks the character of the advanced Christian. His language is that of peaceful endurance, of resignation, and of meek submission. Job, when bereaved of all, said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." It was in circumstances of great disgrace that the king of Israel said to Zadok the priest, "carry back the ark of God into the city; if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and its habitation. But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." And it was under the prospect of sufferings, the apprehension of which made the human nature of our adorable Redeemer shrink back, that he said, "If it be possible, let this cup pass from me: nevertheless, not my will but thine be done." The character of Job and of David were never more illustriously displayed than in the events to which we have just alluded: and under no circumstances was the perfection of Christ, as our great exemplar, more strikingly manifested, than when, as the servant of God, and the Saviour of man, he submitted to all the will of his heavenly Father.

Let us then cherish these mild, heavenly, and Christ-like graces of our profession. In the present day we need hardly fear the neglect of those which are active. We are on all sides called for their exercise; and while we are constrained, by the very movements of the Christian world around us, to act for the divine

glory, and for the well-being of our fellow-creatures, let us be willing, if called upon, to suffer. Let us strive to live habitually in the cultivation of those lowly and self-denying graces of Christianity, which peculiarly distinguish it from every other system that has prevailed.

(To be continued.)

### ON PREACHING TO THE CONSCIENCE.

We can by no means pledge ourselves to concur with the views which our correspondent adopts, of the philosophy of conscience; but we insert his paper principally for the valuable practical observations which it contains.—EDS.

MUCH has of late been said and written about the importance of preaching more directly to the consciences of men. We are all in danger of using words without affixing any very precise or definite meaning to them. It may not, therefore, be amiss to enquire what is conscience? It is a question which has been often put, and as often answered. The diversity of the replies which have been given, may, however, justify its being again proposed.

Ask—WHAT IS CONSCIENCE of Bishop Butler, and he replies, “a moral faculty, whether considered as a sentiment of the understanding, or a perception of the heart, or which seems the truth as including both.” Ask Locke, and he says, “men by the same way that they come to the knowledge of other things, come to assent to several moral rules and be convinced of their obligation; others, also, may come to be of the same mind, from their education, company, and customs of their country, which persuasion, however got, will serve to set CONSCIENCE on work, which is nothing else but our own opinion or judgment of the

*moral rectitude or suavity of our own actions.* Locke, of course, is consistent with his denial of all innate ideas and principles.

Paley, in the main, seems to agree with Locke, and to give up all idea of a moral sense.

Various other definitions have been given, which are substantially the same, such as “conscience is the mind passing a verdict upon its own actions;”—“conscience is a modification of the faculty of judging; or, perhaps, that faculty itself; or that faculty combined with the susceptibility of moral emotion;” or, as defined by others, “it is the mind taking cognizance of its own individual feelings and actions, and either approving or condemning them according to the standard of right or wrong, of which it may be possessed;” or, once more, “conscience is an individualized moral judgment, the exercise of the judgment, not in reference to moral good and evil in general, or in others, but as they are found in the person himself, by whom they are exercised.” Now as all these amount to much the same thing, and imply that conscience is simply self-judging,

ment, it will not be considered an impertinence to class them together, and, for the sake of distinction, to call them class A. They certainly stand highest in the public esteem, and embrace names of no ordinary weight.

There is a second class of reasoners, who seem to consider conscience as something more than self-judgment, yet something less than an innate principle. They will not allow that it is only a man's exercising his own opinion upon the moral rectitude of his actions; and they will not admit that it is the testimony of God in the soul. These may, without impropriety, be called borderers. They are continually changing sides; and as it is next to impossible ever to catch them on the narrow line which they have themselves marked out, they must be satisfied with this description of their view of the matter, and be content to rank as class B.

A third class of philosophers, some of them sound divines, and some of them very heterodox in their theology, maintain opinions the very reverse of those first referred to. As it would occupy too much space to bring out, in battle array, a host of Puritans, following standards, inscribed with mottoes, such as these—"Conscience is the vicegerent of God in the soul;" "conscience is the candle of the Lord shining in the innermost parts of the body;" and as it would be very tedious and unprofitable to cover pages of so useful a miscellany as the Congregational Magazine, with the vain speculations of those who, forgetting that the heart is deceitful above all things, and desperately wicked, have fondly imagined that a moral sense is our rule of obligation, it will, perhaps, be best to bring forward, as the re-

presentative of the whole body, one who united, in no ordinary degree, the sagacity of a philosopher with the piety of a Puritan, viz.—Dr. John Witherspoon, sometime Minister of the Gospel at Paisley, and afterwards President of Princeton College, New Jersey. The good doctor, lecturing to his students on moral philosophy, will be a very fair delegate from class C. This is his reply to our question—what is conscience? "I think it must be admitted," he says, "that a sense of moral good and evil is as really a principle of our nature as either the gross external, or reflex senses, and as truly distinct from both as they are from each other. This moral sense is precisely the same thing with what, in scripture and common language, we call conscience. It is the law which our Maker has written upon our hearts, and both intimates and enforces duty previous to all reasoning. The opposers of innate ideas, and of the law of nature, are unwilling to admit the reality of a moral sense, yet their objections are wholly frivolous. The necessity of education and information to the production and exercise of the reflex senses, or powers of the imagination, is every whit as great as to the application of the moral sense."

Now, in order to ascertain whether A, B, or C, be correct, let us apply to the sentiments of each—First, the doctrine of human depravity, and then the statement of the Apostle Paul in the 2d chapter of the Romans, 14th and 16th verses. A few concluding remarks on the influence which the opinions we may adopt will have upon our mode of exhibiting and applying divine truth, will wind up the subject, if not satisfactorily, at least within moderate limits.

Class A. maintain that con-

4 A

science is only the faculty of judging; a man's opinion of the good or evil of his own actions. Well, this judgment or opinion is of course influenced by the state of his affections. These are totally depraved; as such, his opinion or judgment is worth nothing at all. He might for all moral purposes as well be without a conscience, and thus, in popular phrase, we say of an extortioneer, in reference to his dealings, "the man has no conscience." How can he? The judge and the criminal are in fact the same person; they are spoken of indeed as distinct, but then this is a mere metaphysical fiction! In support of this opinion it has been again and again urged, that all kinds of atrocity have been committed conscientiously, under the influence of a perverted and depraved conscience. How it happens, that in spite of a man's will and wishes, conscience at times will speak out, and refuses to be silenced, and torments and distracts even to madness its unhappy victims, some one of your readers who may belong to class A. will perhaps be good enough to explain.

Leaving the B's out of the question, as being too intangible to be dealt with, let us apply the doctrine of human depravity to the views of class C. Conscience being an innate principle, is essentially unimpaired. Its mystic characters, like the Urim and Thummim of the Jewish High Priest, still play about the soul; its letters of flame, in heaven's own light, record upon the heart the law of the Creator, and point to the "invisible things," which, "in the absence of Revelation," from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.

True, this writing is disregarded, perverted, viewed in wrong aspects, so as actually to present, not merely a feeble, but a false view of the Divine will. Man inscribes his own opinion over the inscription of heaven, and because he does not *like* to retain God in his knowledge, he is given up to a reprobate mind, and left to follow all manner of wickedness with greediness. The obliquity, however, is *not* in the conscience, but is the fruit of that pride and perversity, which receives its appropriate punishment, when it is permitted to believe its own lie. It has been said, but conscience may be bribed, let those who say so tell us its price! There are men in the world willing to give houses and lands, yea, all they possess, to the uttermost farthing, if at this cost they may but be able to silence or extinguish a testimony which, like the writing on the wall of the proud monarch of Babylon, causes their countenance to change, their thoughts to trouble them, the joints of their loins to be loosed, and their knees to smite one against the other. It has also been said, ignorance is not conscientious. True! But why? *Not*, merely because ignorance implies the want of a correct judgment, but because ignorance implies depravity, and depravity, whether barbarous or civilized, is wilful blindness.

Well, now let us test these opposing views with the statement of Paul—"These having not the law are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." What say class A? Paul claims to be inspired, and of course to know the truth of the matter. They say, "we have no quarrel with the state-

ment of the Apostle." His meaning is—those who have not the law of Moses, possess an outline of what that law requires: But how obtained, we ask? They answer, "by tradition or experience."—There are certain grand and broad moral principles, which originally coming from God, have been propagated from age to age, and thus by tradition, or by a practical experience of their results, a conviction of moral good and evil is more or less to be found in the human mind; the sum total of which, as possessed by an individual, is to him, in the absence of Revelation, the rule of moral judgment; that by which his thoughts will either accuse or excuse him. If class A. be misrepresented in this statement, they may be assured it is not done intentionally. The words of the great Genevan Reformer, John Calvin, shall now represent the sentiments of class C. with regard to the Apostle's statement. In his Institutes, book i. chap. 1 to 4, treating on the knowledge of God as the Creator, he says—"There is graven on the minds of men a certain feeling of the Godhead, which can never be blotted out. The feeling of God which they (the wicked) would most of all desire to have utterly destroyed, liveth still, and sometimes doth utter itself; whereby we gather that it is no such doctrine as is first to be learned in schools, but such a one whereof every man is a teacher to himself, even from his mother's womb; and such a one as *nature suffereth none to forget, although many bend all their endeavour to shake it out of their mind.* To the end that no man should flee to the pretence of ignorance, God himself hath planted in all men a certain understanding of his Divine Majesty; the remembrance whereof, with pouring in now and then as it were new drops, he continually

reneweth; that when all, not one excepted, do know that there is a God, and that he is their Maker, they may all be condemned by their own testimony, for that they have not both worshipped him and dedicated their life to his will."

If it be said, where is the difference between this view of conscience and the inward light of the Quakers, it may be soon shown that they are far apart—the error of the Quakers lies in supposing this light to be more than an outline of God's will—in imagining that, like the Urim and Thummim of the Jew, it affords an immediate revelation of present duty. And in some cases recognizing this light as of equal authority, and even more certain in its revelations than the written Word.

Now what effect will these different views be likely to produce in the exhibition and application of divine truth, by those who may respectively adopt them? Is it unfair to suppose that they will commonly exercise an influence not dissimilar from that which arises from the belief or rejection of a natural inability to repent and believe the Gospel? If I hold with a natural inability, I cease to urge the sinner to do that which I am convinced he *cannot* do, for I feel it to be an absurdity; or if I continue to exhort, it is only because I believe myself commanded to do so, in spite of its apparent uselessness. In the latter case, however, it soon becomes rather a statement of duty than a hearty exhortation or earnest persuasion. But if I hold that the man possesses unimpaired all the natural faculties required for the performance of his duty, and that nothing hinders him, save his own wilful and obstinate disinclination, I can press him to turn, and make himself a new heart, with as much warmth, and earnest-

ness, and sincerity, as if there were within the man no obstacle whatever. It is thus with conscience. If I hold that conscience is impaired, its traces obliterated by the fall, it is no longer a faculty to which I can appeal. But if I hold that conscience is unimpaired,—its traces unobliterated, I can press truth upon it with hope and vigour, for I feel, that even where the Spirit of God may not remove the depravity of the heart, or turn the obdurate will, the truth I press from *without* will, at times, find a responsive testimony *within* ;—the law of revelation harmonizing with, and embracing the law written on the heart, will press the man with double force—the two will, in spite of his efforts to separate them, sometimes commingle, and scorch if they will not melt the heart that rejects their witness.

If depravity were not *voluntary*, there would be no difference between the traces of the divine law on the heart being altogether eradicated, or their being clouded by the pollutions of original and actual sin. But depravity is voluntary, and this it is, which imparts to it all its fearfulness, and stamps it with the seal of reprobation. They who speak of a depraved nature as implying any thing which renders disobedience unavoidable, and obedience impossible, know not what they say—“ To say of an accountable creature that he is depraved by nature, is only to say, that, *rendered capable by his maker of obedience, he does disobey from the commencement of his accountability.*” Let him wait till the day of judgment and he will be effectually convinced that the fault is all his own. D.

#### DECISION OF CHARACTER.

**DECISION** in general is a determination to prosecute a certain course of conduct, notwithstanding the difficulties with which it may be beset, and to perform a duty, or series of duties, amidst many opposing considerations. Religious decision consists in a surrender of ourselves to God, in a consecration of our time and talents to his service. The service of God, and the service of satan, under different aspects, and accompanied with an opposite class of motives, invite our acceptance. Religious decision leads us to prefer the former, and to reject the latter: and like Joshua, when he publicly exhibited his attachment to God, to say, “ Choose you this day whom ye will serve—but as for me and my house we will serve the Lord.”

The pleasures of religion, associated with many sorrows, but infallibly resulting in pure and exalted enjoyment, and the pleasures of the world coupled with spiritual and everlasting consequences, are urged with these very opposite considerations, upon the attention of all. Religious decision consists in the habitual and public renunciation of the latter, and in a steady and uniform attachment to the former, their imitating the example of Moses, who, when he was arrived to a state of manhood, “ refused to be called the son of Pharaoh’s daughter, choosing to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

After having stated the nature

of religious decision generally, we shall attempt a further elucidation of the subject, by a reference to a few facts. David, when a mere stripling, in the capacity of a Hebrew shepherd, on hearing the challenge that was given by the Philistines, who had defied the armies of the living God, and the reward that would be given by Saul to the man who should engage and succeed in the combat, with such a formidable foe, determined on accepting the insulting challenge, and on preparing for the contest. His resolution could not be shaken, nor his purpose be defeated, by the false insinuations of his brethren, by the discouraging remarks of the king, and by the obvious disparity between him and his opponent. He refuses to go forth in the armour which he had not tried, but in the name of the God of Israel; amidst the contempt of his antagonist, he takes the smooth pebble from the brook, slings it, and guided by an invisible hand, it perforates the gigantic forehead of the Philistine. Then the result of decision was, that a mere shepherd lad was enabled to triumph over him who had been "a man of war from his youth." The Christian has numerous, spiritual, formidable foes, with which to contend, and uniform decision is absolutely necessary to a successful combat. The world is an enemy not less to be dreaded, from its secret attempts to weaken our resistance, and to render insecure our spiritual position, than from its open attack upon our religious interests, to drive us from the field of conflict. It is decision, and decision alone, that can keep alive our energies in the sacred contest, and fix us "steadfast and immovable" at the post of conflict, determined either to conquer or to

die. Satan is a spiritual foe with whom we can only successfully grapple by putting on the armour of religious decision. As long as we continue in the attitude of determined resistance, we allow him no parley, we submit no conditions, we give him no advantage, and as a foiled adversary "he flees from us." History informs that the distinguished Hannibal, the heroic Carthaginian general, when a child, was led by his father to the altar, and was there made to vow eternal hostility to the Roman republic. So religious decision brings us to the altar of God to resolve, in the strength of the God of grace, that we will wage a perpetual war with all our *unhallowed* propensities, and with all our unmortified desires, and will cherish an increasing and ceaseless enmity with the world that "lieth in the wicked one," and with Satan, "the god of this world, the prince of the power of the air."

After having glanced at the nature of religious decision, it may not be improper, II. To point out the duty of manifesting religious decision. In the illustration of this part of the subject, we assume that there is an obligation resting upon mankind, from which no one, in the possession of his natural and intellectual faculties, can claim an exemption, to manifest a decided attachment to the service of God. The man of the world, however, is ready to defend himself under the charge of indifference in religion, and of disobedience to God, by declaring that a small portion of time should be employed, and an occasional passing concern should be felt in the affairs of the soul, but to make them the habitual subject of anxiety, and the daily objects of pursuit, is a duty which man cannot perform, and which God cannot reasonably ex-

join. Upon a principle so irrational and dangerous, thousands every day reason and constantly act. Many are ready to say, when their attention is directed to the question of religion, that its claims upon them are not so imperative, as upon those who profess an attachment to it. Consistency necessarily requires that those who make religion their chief concern, should be diligent in the study of their Bible, constant in the performance of spiritual duties, and firm and decided in maintaining their principles; but as for themselves, they profess no attachment to religion, they are willing to forego all its blessings, and therefore, on this account, they are justly exonerated from all Christian obligation, and from all the restraints which are imposed upon others.

This false but specious reasoning supposes, that our spiritual interests are not equally important; that religious duties are left to the caprice of men, and that the eternal destinies of the human race will be settled hereafter, by the "Judge of quick and dead," on radically different principles. It would be perfectly easy, however, to show that the relation in which we stand to the Divine Being, which, from creation, and constant dependence, is the most intimate; lays us under the strongest obligations to manifest an immediate and decided attachment to God and his service. Those obligations increase in proportion to the variety and value of our spiritual privileges. Possessed as we are with the light of revelation, unfolding to us the means of salvation, directing us to the impregnable basis on which we may build our hopes, and pointing us at once to that remedy which was devised by infinite benevolence for the

moral disease of sin, we cannot live and die in a state of manifest religious indecision without aggravating our future punishment. But leaving, for a moment, out of the question our relation to God, and all subordinate spiritual privileges, while we hold in our hands the volume of sacred writ, bearing upon its very surface the impress of verisimilitude, and demanding, together with many other requirements, a consecration of our time and our talents to the service of God, our duty to manifest religious decision can neither be destroyed, nor abridged by the "lapse of time, nor the revolution of worlds." In conclusion, it only remains—III. *To point out some of the advantages resulting from religious decision.* In a temporal point of view, few are insensible to the benefits arising from decisive well-regulated measures. In every situation of importance and responsibility, a determination, free from rashness, is absolutely necessary to a faithful discharge of its duties. The warrior in the field of battle, and in the midst of conflict, could expect no success, were he every hour to feel undecided in carrying out his plans, and to veer about with every movement of the enemy. A Columbus could not have had the pleasure of bearing across the Atlantic, to the Court of Spain, the intelligence that he had discovered the vast continent of America, had he yielded to the suggestions of his crew, who refused, in the season of discouragement, their mutual co-operation, and who threatened to cast into the sea their leader, and to return to their native country disappointed and disgraced. By unusual kindness, blended with extraordinary decision, he succeeded in repressing the disaffection of his

men, in stimulating their zeal by painful stipulations, till he had accomplished the object of his ambition, viz.—exploring a vast country, till then unknown. It would be easy for us to specify particularly the beneficial consequences of uniform decided attachment to God, but our limits will not allow us to do more than offer a few general observations on the subject. Our spiritual enemies, numerous and formidable, may often tempt and threaten us, but religious decision knows nothing of shrinking in the contest; but, on the contrary, its post is to assume the attitude of vigorous resistance, exclaiming—“ though an host should encamp against me, mine heart shall not fear, though war should rise against me, in this will I be confident.”

Should the world assail us with all its secret and open temptations, in forms diversified and dangerous, and with allurements, presenting extensive benefit and gratification; should satanic agency encompass us by night and by day, in private and in public; should circumstances concur to distress us with sorrow upon sorrow, and afflict us stroke upon stroke, a decided at-

achment to God inspires us with confidence, and constrains us to say—“ the Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid.” In seasons of the greatest perplexity, and under the most painful mental and bodily suffering, a religious stability does not allow us to lean on any other arm but that of Omnipotence, nor to wander in quest of consolation from the Gospel of Truth, which assures us that “ our light afflictions here, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory.”

When we are brought to the close of our mortal career; when we are about to enter into that world from whence no traveller returns, to tell the extent of its territories; and when we engage in the final conflict, to sustain which no friendly hand can assist us; as the result of our devotedness to God, the energies of dissolving nature will be summoned to express our triumph over all our foes, and with dying lips to exclaim—“ O death, where is thy sting? O grave, where is thy victory?”

## POETRY.

### A THEOLOGICAL EXAMINATION.

The following French epigram is illustrative of the ignorance of the Roman Catholic clergy anterior to the Reformation.

Quelqu' un desirant être Prêtre  
A l'évêque se presenta :  
Lequel lui dit, Si tu veux l'être,  
*Quot sunt septem Sacraenta?*  
Puis, il dit, TRES.—L'évêque, QUAS?  
“ Sunt Fides, Spes, et Caritas,”  
Parbleu, tu as bien repondu;  
Ses cleric qu'on dépêche son cas ;  
Il merite d'être tondu.

The following free translation is from the pen of the Rev. Adam Clarke.

A crotchet came into a wiseacre's head,  
To enter the church for a morsel of bread.  
Away to the bishop he instantly hies,  
Announces his business:—The prelate replies,  
*If you wish to be prieded, and guide men to heaven,*  
*How many in number are the Sacraments seven?*  
Having studied awhile, he replies, *They are THREE.*  
The prelate rejoins, *Pray, Sir, which may they be?*  
“*FAITH, HOPE, and CHARITY,*” the scholar replies:  
*By the mass!* says the bishop, *you're wondrously wise,*  
*You've answered discreetly, your learning is sound;*  
*Few bishops at present have lore so profound.*  
*See Clerk that his Orders be written with speed;*  
*He merits the tonsure;—and you shall be fe'd.*

Vide *Life of Adam Clarke, LL.D. Vol. II. pp. 24, 25.*

### CELEBRATION OF THE REV. JAMES HERVEY.

At the village of Weston-Favell, Northamptonshire, where the pious author of the *Meditations*, &c. was Rector, and where he died, a rural fête was held, on Tuesday, June 18th, when the neighbouring clergy and gentry gathered, to do honour to the memory of that holy and useful man.

A procession was formed, in which certain *relics* of the deceased were borne, and ladies carried baskets with flowers, to strew over his grave.

Whatever our readers may think of some parts of this ceremonial, we are sure they will read with pleasure the following Ode, from the pen of the Bard of Sheffield, which was recited on the occasion. Mr. James Montgomery understands the feelings of the author he celebrates, and into which a “stranger” cannot enter.

Where is the House for all the living found?  
Go ask the deaf, the dumb, the dead;  
They answer, without voice or sound,  
Each resting in his bed;—  
“Look down and see,  
Beneath thy feet,  
A place for thee;  
—There all the living meet!”

Whence comes the beauteous progeny of Spring?  
They hear a still small voice, “Awake!”  
And while the lark is on the wing,  
From dust and darkness break;  
Flowers of all hues  
Laugh in the gale,  
Sparkle with dews,  
And dance o'er hill and dale.

Who leads thro’ trackless space the stars of light?  
The Power that made them guides them still;  
They know him not, yet day and night  
They do his perfect will:  
Unchanged by age  
They hold on high  
Their pilgrimage  
Of glory round the sky.

Stars, Flowers, and Tombs, were themes  
for solemn thought  
With him, whose memory we recall;  
Yet more than eye can see, he sought,  
His spirit look’d through all,  
Keenly discern’d  
The truths they teach,  
Their lessons learn’d,  
And gave their silence speech.

Go meditate with him among the Tombs,  
And there the end of all things view;  
Visit with him spring’s early blooms,  
See all things there made new;  
Thence rapt aloof  
In ecstasy,  
Hear, from heaven’s roof,  
Stars preach “Eternity.”

We call him blessed whom the Lord hath  
blest,  
And made a blessing,—long to shed  
Light on the living, from his rest,  
And hope around the dead:  
Oh! for his lot!  
He dwells in light,  
Where Flowers fade not,  
And Stars can find no night.

## REVIEW OF BOOKS.

*Evening Exercises for the Closet, for every Day in the Year.* By William Jay. 2 Vols. 8vo. Hamilton, Adams, and Co.

THE wisdom of all ages has recommended occasional retirement from the world for the purpose of moral and intellectual improvement. "There has been no man," says a great authority, "eminent for extent of capacity or greatness of exploits, that has not left behind him some memorials of lonely wisdom and silent dignity." It is in solitude that the statesman forms his plans, and the warrior prepares his conquests, and the scholar amasses his stores of intellectual wealth, and the man of science tries his experiments, and the moral philosopher watches the processes of his own thoughts and endeavours to analyse and develop the laws which regulate the economy of the human mind. But retirement is peculiarly important for religious purposes, and for the culture of the graces and virtues of the Christian life. No eminence of religious character and excellence can be acquired, apart from a studious regard to the moral state of our own minds; and however powerful may be the motives to the pursuit of holiness, it is certain that we can only be influenced by them, in the degree in which they are made the subject of consecutive thought, and of voluntary attention. They who know any thing of the absorbing nature of the business and commerce of the world, know that the heart needs

a continual renewal of holy affections, and that what may be deemed the daily waste and expenditure of religious impression, must be perpetually repaired, by frequent converse with themselves and with God.

"And wisdom's self  
Oft seeks to sweet retired solitude,  
Where, with her best nurse Contemplation,  
She plumes her feathers and lets grow her  
wings,  
That in the various bustle of resort  
Were all-to ruffled, and sometimes im-  
pair'd."

All good men are conscious how difficult it is, whilst sedulously engaged with the concerns of time, to give their best hopes and affections to heaven; to enter the closet in the evening with as much freshness of pious emotion, as they left it, to prosecute their active duties in the morning; and so to have the mind imbued with the tastes and contemplations of a better existence, that the transition may be always easy from the one class of objects to the other. Yet though difficult this is not impossible, since God enjoins nothing which the strengthening aids of his grace will not enable the faithful to achieve; and the history of the long cloud of witnesses in every age, attests the practicability of the religious life. They have found it possible to maintain an unshaken loyalty of soul towards heaven, and to give the hidden treasure of their best thoughts and affections to objects very different from their ordinary avocations and pursuits; just as the pilot may have his eye

upon the distant star, and allow his hopes to wander towards the dear scenery of his beloved home, whilst his foot is upon the deck, and his hand is upon the helm.

To adjust and balance the respective claims of the active and of the contemplative life, forms no small test of practical wisdom. In estimating, however, the possibility of minding the concerns of the future life, as well as the present, we must remember that men engaged in other pursuits than those which piety enjoins, have combined objects of solicitude and attainment apparently dissimilar, if not incongruous. The most illustrious actors upon the great theatre of the world, have been also successfully engaged in philosophical speculation, and some who have made the greatest acquisitions in literature and science, so far from being invariably hermits and recluses, have most diligently prosecuted active and public duties. "Now they do it for a corruptible crown, but we for an incorruptible." Julius Cæsar, while engaged in foreign wars, requiring no ordinary activity, found time to pursue literary inquiries, and even to write the history of his campaigns, making himself as immortal by the pen as by the sword. Cato, when surrounded with business, used to read, it is said, philosophy in the senate-house; and Brutus, in the midst of a life of action, found time not only to study, but to compose a "Treatise upon Virtue."<sup>\*</sup> Lord Bacon, though Chancellor of England, devoted himself to pursuits connected with science: but this great man was any thing but a cloistered pedant, and we suspect that the soundness of his philosophy was in some measure owing to the

circumstance, that his speculative conclusions were so frequently brought to a practical test, in the course of his enlarged intercourse with mankind, and his intimate acquaintance with the objects and engagements of ordinary life. Milton was Latin Secretary to Cromwell, and amidst the labours of a most turbulent period of civil society, laid up those materials of thought which enabled him in blindness, and in the approaches of old age, to compose those works which have served to perpetuate his memory in the admiration of all succeeding times. Grotius, one of the most distinguished scholars that Sweden ever produced, was employed as ambassador to the court of France; and De Witt was an able mathematician, and applied his algebra with accuracy, to the promotion of the trade and commerce of his country.

Amidst the cares of government royal personages have been known to engage in moral and literary pursuits and contemplations. Marcus Antoninus, one of the best of the Roman emperors, notwithstanding the perils that environed the empire during the troubled period of his active reign, left behind him those meditations which as much illustrate his superiority as a man, as they do honour to his character as a prince. Our own Alfred, in the iron age in which he lived, found opportunity to study the book of life, and even undertook a version of the Psalms, that his people might be able, in the quaint but expressive language of our Saxon ancestors, "to read their father's mind in their mother tongue." Among the curious documents in the Record Office in the Tower of London, is a letter from King John to the Abbot of Reading, to acknowledge the receipt of six volumes of books, con-

\* Vide *Philosophical Transactions*, by James Harris, Esq.

taining the whole of the Old Testament, Master Hugh de St. Victor's Treatise on the Sacraments, the Sentences of Peter Lombard, the Epistle of St. Augustine on the City of God, and on the Third Part of the Psalter, Valerian de Moribus, Origen's Treatise on the Old Testament, and Candidus Arianus to Marius. Henry the VIIIth distinguished himself by his theological writings. James the First entered the lists of controversy with the prelates of his own times, and published more than one work on biblical subjects. George III. was a diligent reader of Matthew Henry's Commentary, and other devotional works. And Napoleon himself appears to have had some literary pretensions, and after a life of political violence and vicissitude, was known to occupy some of the solitary hours of his exile at St. Helena, in reading, or hearing read, parts of the New Testament, particularly the Sermon on the Mount, of which he expressed his admiration.

There is, in truth, no natural incompatibility between the contemplative and the active life; and the same may be confidently maintained with regard to those devotional exercises in which it is not less our privilege, than our duty, to be found habitually engaged. Nothing so well fits a man for the lawful engagements of earth, as frequent intercourse with heaven; and those who possess that best evidence of a mind under the influences of religion, the taste and relish for spiritual contemplations, the hunger and thirst after righteousness, will find, or make, occasions to obtain the desired end. Colonel Gardiner would not suffer a day to pass without devoting some portion of it to religious reading and reflection; if his regiment were ordered to march

at six in the morning, he would rise at four, that he might secure an opportunity for his private devotions. The well known diary of the excellent Joseph Williams, of Kidderminster, is particularly valuable, as it shows how possible it is for a person engaged in active business, to attend to the concerns of another world, without neglecting the duties of this. But the best illustration of the principle will be found in the example of our Lord himself, who sought, in the seclusion of the desert mountain, and in the exercise of fervent though resigned devotion, the best preparation for the arduous duties of the most active and laborious public life that was ever known. If we possess any portion of the spirit by which he was so pre-eminently distinguished, we shall seek opportunities to cultivate that capacity of devotional sentiment which forms the noblest distinction of our being, and aim to draw still more closely those fine ties which connect the creature with the Creator, time with eternity, earth with heaven, the erring child of sin and dust with that Saviour who is the only hope of a lost world. But many persons, from the circumstance that they have not been accustomed to fix their attention upon any processes of thought or emotion, feel themselves quite at a loss how to occupy the hour of retirement. If they chance to be left to their own resources, they are like a becalmed ship in the midst of the ocean; and the hour they could snatch from the world, is exhausted before they know how to employ it to a profitable purpose. Hence the value of the assistance which Mr. Jay has furnished, in his *Morning Exercises for the Closet*, written some few years since, and in the work now upon our table.

THE EVENING EXERCISES are intended to furnish meditations to assist devout persons in their customary devotions. These volumes, it may be proper to remark, are quite as much adapted to family reading, as to closet devotions; and we should rejoice to see the day in which, in every family in the kingdom, one of these Exercises should be read at morning prayers, and another in the evening. In our review of the Morning Exercises, for the month of March, 1829, we expressed our earnest wish that that production might not be the last of the kind with which we should be favoured from this able writer's pen, and it cannot but be pleasing to the public and to ourselves, to receive these volumes, they being, in our opinion, quite equal to the former, and in some respects superior. In that article we so fully discussed the nature and design of the work, that we might well hold ourselves excused from going over the same ground again, but there is something so attractive in all that Mr. Jay writes, that we are tempted to travel with him in whatever course he invites us to wander. Lest, however, we should be suspected of indulging the partialities of friendship, or of over-estimating a man of whom any denomination might be proud, we shall take leave to present our readers with a just and glowing description of the merits of the author of these volumes, in a few detached sentences from a recent article in the Christian Observer, which reflects as much credit upon the gentleman who wrote it, as upon the author whose work is reviewed.

"Mr. Jay's character and writings have outlived prejudice, if ever he was exposed to it: and as he takes his stand, in his truly devout and edifying volumes, not

on the islet of sectarianism, but on the broad ways of our common Christianity, his publications are probably as much valued by pious Churchmen as by Dissenters. In the field of ecclesiastical discipline, we should contend manfully with him if he summoned us to the battle, but while he lives peaceably within his own pale, we are content, nay rejoiced, to partake in his Morning and Evening Exercises, and to refresh our hearts and animate our spiritual affections with his maxims of piety and heavenly wisdom . . . We have heard, indeed, much respecting the living voice of the preacher, but our reference is to his written page . . . Yet it is said that a Wyndham and a Pitt, in their love of eloquence, listened with admiration to the living voice, though within unconsecrated walls, and wished, with characteristic associations of feeling, that this voice could be heard in party advocacy, in an arduous field night in St. Stephen's chapel, as its eloquence might fairly be estimated at the value of half a score unintended votes . . . The characteristic excellencies and defects of Mr. Jay's writings are now too well known to require much specification . . . Notwithstanding such defects, he is remarkably original and interesting in his thoughts and style, full of felicitous imagery, sparkling ideas and affecting sentiments; seldom trite, seldom dull; lively, entertaining, and epigrammatic; a presenter of old truths in new lights, and with striking illustrations; and far above all, a man of sound, sober, yet ardent piety; a most happy delineator of Christian graces; a spiritual painter, rather than a doctrinal disquisitionist; a man who makes religion look lovely, yet without divesting it of that character of faithful

self-scrutiny, which is as essential to its integrity as are its promises and its consolations; a man who would render his readers at once ardently devout and calmly anti-fanatical, and build them up in the graces of the Christian life and temper, founded on the basis of the humbling, self-abasing, yet sublime and elevating doctrines of the Christian faith . . . In thinking of such men as Mr. Jay, and feeling with them a bond of union which no subordinate differences of opinion can burst, we can understand something of what our Lord meant, in saying that his disciples should all be one.”\*

Our readers will expect some account of volumes which have called forth these high encomiums from such a quarter, and even those who may possess the work will not regret to see some of the passages they have been accustomed to admire transferred to our pages. The French rule is a good one, “Commencez par le commencement,” and we will therefore begin at the beginning. The work opens by a dedication to William Wilberforce, Esq. or rather by a letter addressed to him, upon a great variety of subjects, suggested by the reminiscences of a forty years friendship between the writer and that eminent man, now, alas! no more. Among other things, the extravagant pretensions of some recent expositors of prophecy, are referred to; and it will be seen, as we should have expected, from the happily-balanced character of Mr. Jay’s mind, that he is no favourer of their baseless, visionary, and puerile speculations. The manner in which this part of his object is accomplished is particularly to be commended. He betrays no bitterness—does

not even mention them by name, and neither rails at, nor reasons with them; probably considering, that the one course would be beneath him, and the other useless to them, since to argument they seem inaccessible, and their errors, like distempered dreams, not being founded in reason, are not likely to be corrected by it. But he wisely guards others against being “drawn aside by something piously specious, when the enemy comes transformed into an angel of light,” justly observing, that “If, even in the Scriptures, the speculative entices us away from the practical, and the mysterious from the plain, and something, though true and good in itself, engrosses the time and attention which should be supremely absorbed by repentance towards God, and faith in our Lord Jesus Christ—his aim may be answered, and ‘Satan get an advantage over us.’” Such persons, acting conscientiously, become as determined as martyrs; and continually musing upon one chosen topic, they grow as passionate as lovers, and wonder that all others are not like-minded with them!

Mr. Jay, in the course of a few pages, has, with great power of discrimination and force of language, detected and exposed some of the latent causes which dispose persons, assuming to be intelligent, to speculate rashly upon the more mysterious points connected with God’s unfulfilled purposes. His remarks upon the ancient date of these heresies, which “the ignorant many” look upon as new discoveries and revelations, will be often quoted and remembered. He traces these modern phantasies to the times of the Commonwealth, and he might have gone much further back, as prognostications of this kind were not unknown to

\* Christian Observer for August, 1832, pp. 533, 534, 541.

the early fathers. It is not generally known, that the efforts for the recovery of the holy sepulchre were preceded by prophetical speculations. Dr. Robertson, in his *Charles V.*, tells us, that the universal phrenzy in favour of the crusades, was in part founded upon the mistaken interpretation of the Scriptures concerning the coming of Christ, and that the minds of men were thus prepared gradually for the amazing effort which they made in consequence of the exhortations of Peter the Hermit. The end of the world was expected about the close of the tenth and the beginning of the eleventh century. One effect of this was, that a great number of pilgrims resorted to Jerusalem, with a resolution to die there, or to wait the coming of the Lord. Kings, earls, marquises, bishops, and even a great number of women, flocked to the holy land.\* All Europe, says the Princess Anna Comnena, torn up from the foundation, seemed ready to precipitate itself in one united body upon Asia. In fact, almost all times of great public excitement have witnessed, in some form or other of this epidemic disease, every one having a restless desire to lift a corner of the curtain which conceals futurity, when public calamity is anticipated, and "the cloud sits deep" upon the immediate interests of mankind. It is little wonderful, therefore, upon the principle that the supply is regulated

by the demand, that some would be found ready to lead those who betray any symptoms of willingness to be led; and that there should be reapers enough occasionally arising among the cunning, to gather in the harvest prepared for them by the credulous.

We shall not be mistaken by these remarks, as though we wished to discourage, any more than Mr. Jay himself would, the serious and prayerful study of unfulfilled prophecy. On the contrary, as all Scripture is given by inspiration of God, and all is profitable, and as so large a portion of the holy book is given in the form of prophecy, much of which yet remains unaccomplished, it must be the duty of Christian men to give it some portion of their consideration. So far are we from condemning these studies altogether, on the part of those who possess the requisite literature, leisure, and sobriety of mind, that we would rather remove stumbling-blocks than place them in the way. We are thankful to any man who brings into public notice any part of the word of God which may be neglected or overlooked, and consider that the solitary merit of the modern speculators consists in their having directed their own attention, and that of others, to this subject. Our regret, however, is far greater than our gratulation can be, since we have observed with pain, that the immediate tendency of their presumptuous, and intolerant assertions, has been to discourage those who have any reputation for sobriety to lose, from entering upon the study of prophecy at all, or from engaging in the culture of a field which would seem, judging only by the writings of these men, to inherit so plentifully the first malediction, "thorns also, and thistles shall it bring forth unto thee." Fu-

\* This belief was so universal and so strong, that it mingled itself with their civil transactions. Many charters in the latter part of the tenth century began in this manner: "A propinquam mundi termino," &c.: as the end of the world is now at hand, and by various calamities and judgments, the signs of its approach are now manifest. They thought the thousand years of St. John were expired.—*Hist. de Langued. par D. D. de Vic Vaisette*, tom. ii. pp. 86, 89, 117, 159.

ture inquirers may, perhaps, feel more obliged to them than we do, for having so gratuitously exhibited, in their writings, such various specimens of nearly all the faults, weaknesses, and errors, which students of prophecy ought scrupulously to avoid. Perhaps their theory is scarcely worthy the attention which Mr. Jay has given, in order to expose its fallacy; but we ought to recollect, that when his manuscript was written, the delusions of these sciolists, though even then treated as dreams by that part of the rational creation that had been unhappy enough to hear of them, were only beginning to fall into the oblivion that is sure, sooner or later, to overtake such miserably unsupported speculations. The reference to them, however, in his pages, like the caution which Christian and Hopeful hung up at the entrance to Byepath-meadow, after their escape from Doubting Castle, will, we hope, operate as a check to other persons who have a passion for something wild and *outré* in religion, and induce them, if they are troubled with unpleasant dreams, to keep their own secret. But listen to Mr. Jay.

"There is not only a pride in dress, and beauty, and riches, and rank, and talent; but of opinion also: a kind of mental vanity, that seeks distinction by separateness: as that which stands alone is more observable, especially when noise is added to position. In this case the female is easily betrayed beyond some of the decums of her sex; the younger will not submit to the elder; the hearer sits in judgment on the preacher; and he that is wise in his own conceit will be wiser than seven men that can render a reason.

For

'Fools rush in where angels fear to tread.'

Mushrooms, and less saleable funguses, are ordinarily found in a certain kind of rich and rank soil. When religion, from being neglected, becomes all at once the subject of general attention, many will

not only be impressed, but surprised and perplexed. The light, good in itself, may for a time be too strong for the weakness of the eye, and the suddenness of the glare may dazzle rather than enlighten. It is very possible for the church, when roused from a state of lethargy, to be in danger from the opposite extreme. The frost of formality may be followed by the fever of enthusiasm. Whenever, indeed, there is a high degree of religious excitement, it cannot be wonderful, considering human ignorance, prejudice, and depravity, that there should be some visionary and strange ebullitions. We have witnessed some of these during the years that are past; but the day in which we now are is singular for the revival (with some, perhaps, perfectly new pretensions) of most of the notions that were fermented into being at the time of the Commonwealth, and which were then opposed by Owen, Baxter, and others, who had more divinity in their little finger, than is to be found in the body, soul, and spirit of many of the modern innovators and improvers, who imagine that *their* light is not only 'the light of the sun, but the light of seven days.'

"A review of history will shew us that, at the return of less than half a century, some have commonly risen up eager and able to determine the times and the seasons, which the Father hath put into his own power, and which the apostles were told it was not for *them* to know. And the same confidence has always been attended with the same success. No gain has ever followed the effects worthy the time and attention expended upon them; no addition has ever been made to the understanding of the Scriptures; no fresh data have been established from which preachers could safely argue; no practical utility has been afforded to Christians in their private walk with God. And as their documents were not capable of demonstration; as for want of certainty they could not become principles of conduct; and as no great impression can be long maintained on the public mind that is not based on obvious truth; the noise of the warfare after a while has always died away, and left us with the conviction that 'there is no prophet among us; nor any that telleth how long.' "—Pp. xii.—xv.

These volumes, whilst they exhibit the author's indefatigable attention to the duties of his office, also illustrate some of those peculiarities by which, both as a preacher and as a writer, he has

been long and honourably distinguished; and may be referred to in confirmation of the remark, that though a transient popularity may sometimes be acquired without much merit, from adventitious circumstances, permanent admiration cannot be retained through a long course of years, apart from the possession of genuine excellence. Every page bears witness to his extensive knowledge of Scripture; his fearless exhibition of the doctrines of the Gospel; his strenuous enforcement of moral obligations; his charity and zeal, together with his great knowledge of human character, and his singular aptitude in deriving observations from the word of God, adapted to the various exigencies and relations of human life. Few persons can listen to the pulpit addresses of this distinguished divine without feeling as though the preacher must be in their secret, and were charged with a personal message of caution or of consolation directly to themselves; and something of the same kind will be felt in the quiet perusal of these more devotional compositions. One great requisite alike for popularity and usefulness, is an ability on the part of the speaker or the writer, to identify himself both with the subject of which he treats, and with those who read or listen to his remarks, especially when accompanied by the quality of sympathy and of tenderness. These constitute at all times, and among all classes, great sources of attraction. They resemble those "cords of love" which, as the prophet says in another case, are "the bands of a man." Such a union of excellencies, depending alike upon the qualities of the head and of the heart, is not of easy acquisition; and even the faculty of presenting important and often intricate truths in a clear,

tangible, and interesting form, so that the multitude may readily understand, and, if we may so speak, sympathise with the statement, has always been felt to be a high attainment. It demands a kind of dramatic skill, to embody and personify the subject discussed, combined with a force and simplicity of language, which few can realize without great culture; for while nature and genius must give the talent for the representation, and great niceness of observation, a some extensive acquaintance with the realities of "many-coloured life," are essential to its maturity and perfection. Bunyan, in his Pilgrim's Progress; De Foe, in his Robinson Crusoe, (not forgetting his inimitable account of Mrs. Veal's apparition, prefixed to Dre-lincourt on Death,) and Sir Walter Scott, in almost all his prose writings, have been conspicuous for their ability, by a few touches of truth and sentiment, to awaken the dormant capacity of emotion in the bosom of their readers, and to carry all their convictions and sympathies with them. Milton had much less of this aptitude for producing a powerful impression upon the minds of general readers, than our great dramatist; the poet of Paradise Lost, though he has numerous passages which all persons who have minds or hearts, cannot but admire and feel intensely, must be considered, upon the whole, rather as the poet of scholars and of the cultivated classes, than of the multitude, and like his own hero, he required "fit audience though few." Cowper possessed the quality of kindling "the sympathetic emotion of virtue," in the minds of his readers (if we may use the fine phrase of Lord Kaines in this connection) in a far greater degree than Pope, to whom, in other respects, he

was much inferior; and Pox, probably, in this attribute, far exceeded his great rival, Mr. Pitt. Mr. Hall, as a preacher, pre-eminent as he was in the power of discussing a subject intellectually, was by no means accustomed to identify himself so completely with every class of his auditors, and mingle himself with their every-day sentiments and feelings as Mr. Jay. He seems never to forget, that he has men, and women, and children, hanging upon his lips; and instead of discoursing *before* them, he always appears to address himself *to* them. Accordingly, in his most elevated discussions, and whatever be the thesis he undertakes to defend, he contrives to intermix statements and illustrations, which, whilst they explain the subject, touch the springs of human sympathy, and convey valuable incidental suggestions for the conduct of life. This is one great secret of his attractiveness.

If the test of excellence be the power of interesting beneficially the greatest number of minds upon religious subjects, both by speaking and writing, there are few men now living, who have, during a long course of years, done this more effectually than the estimable author of these volumes. It may seem strange, but it is undeniably true, that he is scarcely less the object of interest to many of the children of the present generation, than he was to their fathers and grandfathers in his own early youth, for he has been constantly before the public more than forty years. He seems to have learned Dr. Johnson's art of "keeping his friendships in repair," and his writings are read with nearly as much pleasure and avidity by the young, as by the old. His great popularity as a preacher may easily be accounted for, from the

combination of endowments he possesses; the voice, the eye, the manner, the power of interesting the feelings, and satisfying the judgment at the same time. But his success as a writer has not been less considerable; and we can scarcely refer to a single living author, upon religious subjects, whose writings are more welcomed in the market, or find their way into so many hands. His *Morning Exercises*, in two volumes, octavo, have already passed through six editions, and are quite as likely to pass through six more; his *Christian Contemplated*, five editions; his *Short Discourses for the use of Families*, in three volumes, five editions; his *Sermons*, in two volumes, first published in 1802, and which permanently fixed his reputation, five editions; his *Life of Cornelius Winter* we believe several editions; his sermon on the *Duties of Husbands and Wives*, seven editions; and his volume of *Prayers*, though published only in 1820, has gone through fourteen editions, each of them containing large impressions. In America, we understand that his works are quite as much sought after as they are here. One great charm of his works is the catholic spirit that pervades them. The dissenter seldom intrudes, the sectarian never appears; and Christians of all denominations may read his productions without finding any violence done to their party predilections. We hope that we feel ourselves, as we recommend to others, a due degree of zeal upon those views respecting church government which we deem to be scriptural; but in works intended for devotional purposes we are always glad to find points of non-essential difference merged and lost in those higher feelings, which are common to the whole Christian family.

As a specimen of these medita-

tions, we cannot do better than transcribe part of one which occurs in the beginning of the month in which we happen to be now writing.

"AUG. 4.—‘I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.’ Psalm xliii. 6.

"We know a good deal of the geography of the land of Judæa. We can find the land of Jordan, and of the Hermonites; but what or where was this hill Mizar? The world, as you see in the margin, signifies the ‘little hill;’ and it would have been better so to have translated it. It seems to have been a spot rendered very dear to David, by the occurrence of something very interesting and encouraging there. I have been always led to conjecture that it was the place in which he had been so wonderfully saved from the lion and the bear. He was then a shepherd. Suppose him some clear starry night, watching over his flock. While leaning on the edge of the fold, he looks and sees a bear creeping round the base of the hill: suppose him on another evening, attending late his fleecy charge; and as soon as he had laid down his harp he heard a lion growling as he issued from a neighbouring wood: and in each instance he had thrown himself upon the foe, and slain him, and rescued the lamb that he had seized! what an impression would this have made upon his imagination; and how could he ever have recurred to it without gratitude and confidence! If there be probability in this conjecture, his language will be much the same as his avowal to Saul when going to engage Goliath.

"All places are the same to God, but they are different to us. If we were going over the land of Judæa, and imagined that one spot of the ground was intrinsically holier than another, it would be superstitious: but what could be thought of us if we did not peculiarly feel as we stood in Bethlehem, where Jesus was born, or on Calvary where he died? What an interest must individuals feel in particular places! How awful to a murderer must be the spot where his brother’s blood is still crying unto God from the ground! How affecting to a soldier must be the field of battle where he was exercised with the intensest anxieties that were ever felt! We have read of an Irishman who, when oppressed with a sense of his guilt and danger, entered a wood, and earnestly prayed under a tree, till he obtained a hope of deliverance. Some time

after, meeting with a poor creature distressed in the same way, he pressed him to go with him to the same spot. It was not the place but the exercise that had procured for him the relief; but the force of the association could be easily accounted for, especially on a rude and ignorant mind. Happy they who not only love to walk in woods, and fields, and by running streams, but can refer to spots made sacred by meditation, and in which they have exclaimed, ‘This is none other but the house of God, this is the gate of heaven.’

"Who has not places to which he can advert, in which God has turned the shadow of death into the morning, broken the snare of temptation, commanded for him deliverance, or afforded him some support and consolation which have enabled him to go on his way rejoicing? O! these ‘little hills;’ they are worth their weight in gold! Let them never be forgotten.

"Here to these hills my soul will come,  
‘Till my Beloved lead me home.’"

pp. 109—111.

It is by no means impossible, that writers who have attained the enviable art of presenting truths, in their own nature difficult of apprehension, in a simple and impressive form, may not be adequately estimated by the multitude, who are, at the best, but imperfect judges of these matters; and may even be deemed slight and superficial, because they are not recondite or obscure. We believe that our author has not yet received, in some quarters, the full credit due to his practical wisdom and extensive information upon theological subjects, partly because of that character of simplicity which distinguishes his style and manner, and also because he is far more intent upon illustrating his subject, and impressing the mind and conscience of his auditors, than in aiming to make his remarks appear profound, or attempting to magnify the importance of his own researches. Thus the variety of his excellence, and the occasional felicity of his style, conjoined with the skilful and dextrous method in which he often exhibits a com-

mon truth, or a difficult proposition, in a clear and convincing point of view, may have led some, who are not themselves blessed with any remarkable superfluity of intelligence, to suppose that he must necessarily be superficial because he is luminous; and, because he is always natural, to forget that he may be sometimes both original and profound. Few persons are exactly aware, how much wisdom it requires to be always right; and those who, like Molière's Bourgeois Gentilhomme, have been talking *prose* all their life without knowing it, cannot at all estimate the merit of those, who prefer to be plain, direct, and intelligible, from superior taste and better principle, when they might be very brilliant at less cost than it takes them to have a precise meaning, and to express it precisely. It is easy to mistake obscurity for depth, and inflation for vigour, but it is far from easy to acquire that felicitous mode of writing, *le juste milieu* of style and thought, which appears to be forcible without effort, familiar without meanness, and impressive without constraint.

"Though deep, yet clear; though gentle, yet not dull;  
Strong without rage; without o'erflowing full."

The letters of Junius probably exhibit some of the most difficult writing in the language, and yet, to the uninitiated, a large proportion of his paragraphs may appear to have dropped into their places at the spontaneous bidding of the writer, who, as his intellectual progeny started into life, would seem to have literally taken "no thought for their raiment;" but the attention which those unique productions required, has been acknowledged by himself, and would be sufficiently obvious, from the internal evidence which the composition itself affords, to every one acquainted

with the first principles of the art. Some of the prose compositions of Cowper possess an air of simplicity, and a character of originality, as remote as possible from the manner of Junius, but almost as difficult to imitate perfectly; and in the writings of the author before us we are often surprised at the concentration of thought, and the careless dignity of expression, which many writers, of more ostentatious pretensions, would labour long and vainly to equal. Mr. Jay's works are now, happily, becoming voluminous: and when it is considered on what a variety of important topics he incessantly touches, many of them among the most intricate in morals, in polemical theology, and in religious experience, we must be aware that it requires considerable genius, and often a thorough perception of the metaphysical difficulties which belong to the subject of which he treats, to disentangle truth from error, and to present in a few simple and unembarrassed sentences, without constraint or ambiguity, the conclusions to which he has come, either by intuitive sagacity, or by a long and patient examination. We cannot but admit, when rising from the perusal of his vigorous sketches, that a man who gives results so felicitously, must himself have mastered the problems as they fell in his way, upon which those results depended.

Our readers will not require to have the merits of the following passage pointed out to them, but will perceive at once how actively the author's mind must have been employed, before he could produce such an able but popular exhibition of an important branch of moral truth, within so short a compass.

"*FEN.* 13.—'Fear ye not, therefore; ye are of more value than many sparrows.'  
—Matt. x. 31.

"Here is obviously an implication of something going before. Our Saviour is speaking of the doctrine of Providence,

and he would establish not only the truth but the *extent* of it. Some conceive of God as presiding over whole systems, but regardless of individuals, and the minute concerns of his creatures. This philosophical or half infidel notion, if designed, so to speak, to relieve the Supreme Being, only dishonours him; as if an infinite understanding was perplexed, or an almighty power wearied—"Is any thing too hard for the Lord?" Besides, a general providence involves a particular; as a whole is made up of the parts, and a universality is only the aggregate of the particulars. The truth of the case too is also proved by facts; for we actually find that nothing is overlooked, but every thing, however small and apparently insignificant, presents undeniable indications of Divine power, contrivance, and care. And this is what our Saviour here teaches his disciples. And to impress them the more, he has two references. The one is taken from themselves. "The very hairs of your head are all numbered." What could express more strongly the minuteness of Providence? According to this assertion, God takes more care of us than we take of ourselves: for if we number our books, our cattle, or our houses, we never think of numbering our hairs; and if one of these falls off, we never observe or feel the trifling loss. And if he attends to the least, will he neglect the greatest of our interests? The other is derived from the inferior creatures. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Heavenly Father." How natural and unavoidable then the inference: "Fear ye not, therefore, ye are of more value than many sparrows."

"The estimation is comparative—"ye are of more value than many sparrows." Sparrows, therefore, have their value; and we are reminded that we are no more to despise than to abuse any of the animal tribes. They have all their places and uses. No angel in heaven could produce one of the meanest of them. They are the work of God's fingers: all praise him; and he deems none of them beneath his regard. But there is a gradation in his productions; and he himself ranks some of them above others. Thus he magnifies his word above all his Name; and tells us of his creating new heavens and a new earth, so superior to the old, that the former shall not be remembered, nor come into mind. A plant is above a pebble; a bird above a plant; a man above a bird. The supremacy of man appears in his being made the lord of this lower world, and having had all creatures put under him, and given him not only for service

but food. Hence he said to Noah, 'The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb.' Though man is now a fallen creature, and he cannot think too meanly of himself before God, yet he has physical endowments which place him only a little lower than the angels. He is capable of a thousand operations inconceivably above the reach of the beasts that perish. How superior is his reason to their instinct! They soon reach the extent of their ability, beyond which there is no advance or improvement; but what wonders have his faculties achieved! and what bounds can be fixed to their expansion and progress? He teaches us more than the beasts of the field, and makes us wiser than the fowls of the air; for there is a spirit in man, and the inspiration of the Almighty giveth him understanding. And this spirit in man is not only immaterial, but immortal. The body dies, but the spirit returns to God who gave it, and will behold the heavens and the earth pass away, survive the dissolution of all things, and live for ever. He is, therefore, not only of more value than many sparrows, but of more value than the material universe. He would be an infinite loser, were he to gain the whole world and lose his own soul.

"But if the disciples, as men, were so valuable, how much more were they so as Christians, under which relation and character he viewed them! Thus, they were not only superior to all other species of creatures, but to their own. Christians are the excellent of the earth, and whatever their outward circumstances may be, are more excellent than their neighbours. The world knoweth them not, but they are princes in disguise; they are ransomed with a price of infinite value; they are the temples of the living God; they are partakers of the divine nature: and of such importance are they, that they cannot be spared from any place without danger and detriment; they have power with God; they are the chariots of Israel and the horsemen thereof; they are the salt of the earth, and the light of the world—Their value is indescribable."—Pp. 131—133.

Among other excellencies, scattered throughout the writings of this author, proofs in abundance are furnished of his great ability as an

expositor of the word of God. Not that he pursues his expository remarks upon any passage to a wearisome length, with the tedious minuteness of a Dutch commentator, but, on the contrary, we think he often loses the credit he might have attained in this department, by his commendable abstinence from all pretension and display, and by the directness with which he seizes the leading points of his subject. It is always gratifying when a speaker incidentally impresses us with the conviction that he has studied the scriptures, not with professional emulation merely, but with personal interest and delight; that he has thoroughly satisfied himself with regard to the meaning, object, and scope of the passage which he proposes to discuss. We advocate not the ancient mode of expounding, as it was called, the text and context, in a long and characterless introduction, which answered no other end than to give the hearer a feeling of distaste against the coming sermon; but it is still of consequence, that whatever be the proposition educed from the text, we should have a full conviction that the instruction furnished, be it in the shape of discussion or of exhortation, is fairly founded upon the scripture quoted as the basis of discourse; and, at all hazards, that the preacher himself is well conversant with the bearings and relations of the various considerations which he is about to advance. We would have the chief points of criticism, if necessary to be adverted to, briefly presented, not with the air and manner of a pleader who has a case to make good, but rather in the style of a judge, to whose skilful *summings up* not the jury only, but the whole audience, are prepared to listen as to a final authority. The late admirable Mr. Hall's criticisms and

opinions, often delivered in a few words, and with the total absence of pretension, in the carefully considered exordium of his sermon, always left the impression upon the mind, that the subject was fully understood by himself, and that the audience might feel themselves quite safe in the care of such an instructor. We might furnish many proofs of Mr. Jay's great ability in this respect. Many of his discourses and addresses are strictly textual, others bear the character of having been the outlines of expository lectures. In the following meditation, which we select for its brevity, we find a pleasing specimen of the author's power of deducing, from an apparently unproductive text, an interesting train of reflections, which we should like to see expanded into a full sermon.

"MAY 14.—'And the Lord shewed me four carpenters.'—Zech. i. 20.

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.' And it is given them not only to possess and enjoy, but to cultivate. Carelessness, and ignorance, and sloth, stalk over many rude and barren spots, which skill and diligence could render beautiful and productive. It is the same with the Scripture. Many passages as they are now read seem to have no meaning, and yield no information, yet they really contain much of the wisdom that is from above. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;' but they are addressed to us as rational creatures, and we are commanded to search them. We must, therefore, not only read them, but remark, and examine, and compare, and apply them. And if we do this with seriousness and prayer, we shall be amply rewarded for our endeavours, and the good ground will yield 'some an hundred fold, some sixty, and some thirty.'

"Zechariah had seen four horns, and had said to the angel that had talked with him, 'What be these?' And he answered him: 'These are the horns which have scattered Judah, Israel, and Jerusalem. Then THE LORD SHEWED HIM FOUR

**CARPENTERS.** And upon his inquiring, ‘What come these to do?’ he received for answer, ‘These are come to fray them, to cast out the horns of the Gentiles, which listed up their horn over the land of Judah to scatter it.’

“It is not perhaps possible to determine who those ‘four horns’ were, or whether they are to be viewed as so many individuals or nations—they were evidently hostile powers. The same may be said of these ‘four carpenters.’ Some have supposed they were Zerubbabel, and Joshua, and Nehemiah, and Ezra. In each case a definite number seems to be used for an indefinite.

“But we see from it—that the friends of Zion are as numerous as her foes; that her defence is equal to her danger; and that, as the state of his people requires it, the Lord will seasonably raise up means and instruments for their succour and deliverance. This is the doctrine of the text. And the assurance may be derived from four principles—The love of God—The power of God—The faithfulness of God—The conduct of God. In the first we see that he must be inclined to appear for them, as they are infinitely dear to him. In the second we see that he is able to do it. In the third, that he is engaged to do it. In the fourth, that he always has done it; Scripture, history, and experience being witness—

‘Then let the world forbear their rage,  
The Church renounce her fear;  
Israel must live through every age,  
And be the Almighty’s care.’”—

pp. 387, 388.

We have been much struck with three papers, evidently written some few years ago, upon The lines are fallen unto me in pleasant places; which acknowledgment he proposes to put into the mouth of an indulged child of Providence, of an inhabitant of this favoured country, and of a Christian with regard to his spiritual condition. We can only make room for the following very eloquent description of our national privileges and blessings.

“And how much is there, whatever view I take, to induce the acknowledgment, ‘The lines are fallen to me in pleasant places; yes, I have a goodly heritage.’ Let me think of our insular situation, in consequence of which we are open to commerce; guarded from in-

vasion; and even in war itself know so little of its ravages, never hearing the confused noise of warriors, or seeing garments rolled in blood. Let me think of the temperature of our atmosphere, in which we are not frozen to statues, nor dissolved in heat. Let me think of our freedom from tornadoes, hurricanes, earthquakes, pestilences. Let me think of a country where the seasons regularly return and melt into each other—where are the sweet interchanges of hill and vale, and wood and lawn—where the pastures are clothed with flocks and herds—where the fields and valleys stand thick with corn—where we are fed with the finest of the wheat. Let me think of a country whose merchants are princes, and whose traffickers are the honourable of the earth—a country ennobled by the zeal of patriots, enriched by the blood of martyrs, endeared and sacred by the dust of a pious multitude without number—a country illustrious by every kind of genius, and by every improvement in science and in art—a country in whose well-balanced constitution are blended the advantages of monarchy, aristocracy, and democracy, without their defects—a country whose government is equally averse to tyranny and anarchy; where none are above law and none below it; where liberty has so long fixed her abode; where religious opinions produce no civil disabilities; where all persecution is excluded; and where every man sits under his own vine and fig tree, and none can make him afraid. Let me think of a country where charity and compassion reign not only in numberless personal acts, but in a thousand institutions to meet every kind of distress, and lessen the sum of human woe. Let me think of a country possessing not only so many natural intellectual, civil, and social advantages, but so many moral and religious privileges; where not only the darkness of paganism, but of superstition is past, and the true light shineth; where the Scriptures are found in our own language, and all are allowed to read them, and able to procure them; where the word of life is preached, and we can hear the joyful sound of the truth as it is in Jesus; where the Gospel of Christ is not only spreading widely among ourselves, but zealous and persevering efforts are making by individuals and communities to convey it to others—Where shall I end? And can I glance at all this, and not say, ‘It is a good land which the Lord our God hath given us!’ Ought I not to be thankful to him who deter-

mines the bounds of my habitation, and performeth all things for me? Ought I not to bear with patience and cheerfulness a few difficulties and trials inseparable from a condition so favoured and indulged? Ought I not to be concerned to improve my privileges, and to fear the danger arising from so great a responsibility? Where much is given, will not much be required? Was not Capernaum that was exalted unto heaven thrust down to hell? Did not God say to the Jews, You only have I known of all the families of the earth; therefore you will I punish? And ought I not to dwell in the land, and to do all in my power to promote the righteousness which exalteth a nation? And should not I pray for its safety, and peace, and prosperity? Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—pp. 128, 129.

We particularly admire those papers, though they may not be among the most brilliant in the volume, which, like the preceding, are composed in the form of soliloquy or meditation, because they assist the mind in its personal aspirations and desires more effectually than hortatory remarks can do, valuable as these are also in their place. It is, in fact, one of the advantages of the work before us, that it is calculated to meet the feelings of a large class of Christians, who do not from principle use set forms of prayer, thinking that they have a tendency to produce formality, and to encourage an inert and slothful habit of mind; that they are calculated to abridge our sense of dependance upon divine grace and influence; that they are unfavourable to that free and unfettered intercourse of the soul with God, in the exercises of contrition and godly sorrow for sin, in which much of the life of piety consists; and that they can rarely be so constructed as to include those immediate wants, temptations, and dangers, which prompt us to approach

the mercy-seat with the confidence of a child in the presence of a father, or with the urgency of a shipwrecked mariner, clinging to the last plank which stands between him and ruin. They argue, moreover, that had forms of prayer been indispensable, they would have been enjoined; that our Lord left only one short specimen, which, comprehensive, and imitable for beauty as it is, is nevertheless so short, as plainly to show that it was never intended as a form suited to all emergencies, but only as a model and summary of the spirit and object of our supplications; and that, if farther aids be requisite, they have inspired petitions in the book of Psalms, adapted to universal experience; the Bible being, *de facto*, their book of Common Prayer, the best and only perfect manual of devotion. These persons, no doubt, would prefer to see those around them pray with a form, in the family or in the closet, rather than not pray at all; but in their own case, they will more gladly avail themselves of the intermediate help furnished by these exercises for the closet, since they contribute to fix attention upon some distinct passages of the word of God, and, without degenerating into the stiffness of a prescribed formulary, may suggest those trains of thought and feeling, which constitute the best materials and preparatives for prayer.

It is not for us to enjoin any particular rule upon a point in which every one must be most competent to judge for himself, but we may be permitted to urge, that, whatever plan be adopted, whether the simple reading of the Scriptures only, or some good book in conjunction with them, it is of the last consequence that some fixed habit of devotional contemplation be framed and persevered in. The capacity of devout emotion is one

of the noblest attributes of our nature, that which raises us pre-eminently above the inferior tribes, and consciously allies us with superior orders of intelligence. It forms one of the strongest proofs of our high origin, and of our immortal destiny, an indication that man is greater than the elements by which he is surrounded, and born for something better than to place his heart and his foot upon the same level, or suffer the soul to cleave unto the dust; just as the eye and wing of the eagle attest that he was framed not to creep like the serpent or the worm upon the ground, but to soar upwards and gaze upon the sun. But this, like all our other faculties, may be improved by culture, or impaired by neglect. We deem it a favourable evidence of advancing piety in the present age, that works like the present, so fraught with the elements of religious contemplation, are called for and appreciated, by great numbers of excellent men, in the establishment and out of it. The following extract, which must be our last, is in that subdued and tranquil style of personal inquiry and contemplation, in which our author occasionally indulges with great pathos and tenderness.

"DEC. 26.—*'The consolation of Israel.'*  
Luke ii. 25

"It would be easy to shew from additional passages how the first Christians, taught by inspired teachers, repaired always and only to him for consolation in whatever circumstances they were found.

"And need we wonder at this? What is he? How does the word of truth represent him? Is he not a hiding-place from the storm? The shadow of a great rock in a weary land? A river of waters in a dry place? The bread of life? The robe of righteousness? A light in darkness?

"These representations are indeed very figurative, but they are derived from reality. And he for whom Simeon waited, more than embodies them all.—'The

consolation of Israel.' Let me glance at four things in particular, concerning which, if he be not our hope, we are hopeless:

"What can I do with my guilt without him? I cannot deny that I am a sinner; but the soul that sinneth it shall die? Cursed is every one that continueth not in all things written in the book of the law to do them. And what does this curse include? It is a fearful thing to fall into the hands of the living God. Who can relieve and comfort me here but he who said, Deliver from going down into the pit, I have found a ransom? Who bare our sin in his own body on the tree, and made peace by the blood of his cross?

"What can I do with my depravity without him? For I am not only guilty—my understanding is darkened, my will is rebellious, my affections are earthly and sensual—I feel my weakness—yea, my very heart is alienated from the life of God. And to whom can I apply but to him who is wisdom and sanctification, as well as righteousness and redemption? He says, My grace is sufficient for thee; my strength is made perfect in weakness. The Spirit of life in Christ Jesus makes us free from the law of sin and death.

"What can I do without him in trouble? But this man is the peace when the Assyrian cometh into the land. This brother is born for adversity.

"What can I do without him in death? But he can support and comfort me when every other support and comfort must fail. Ah! says Simeon, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' . . . .

"What can be a substitute for him? The backslider in heart shall be filled with his own ways. If a fear of reproach or persecution turns you astray from Christ, you may feel such reflection and terror of conscience as may make you long for him even in a prison, or at the stake. If the love of gain tempts you, you may get the worldly advantage you seek after, but you will lose the light of his countenance, and the joy of his salvation. Whatever you may lean upon instead of trusting in him will fail you, and pierce you through with many sorrows. Yes, we must learn by what we suffer, as well as by what we enjoy, that he is THE CONSOLATION OF ISRAEL."

A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings.

Behold, we come unto thee ; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains : truly in the Lord our God is the salvation of Israel.''" pp. 551, 552 — 554. \*

\* In our review of the Morning Exercises, (Cong. Mag., March, 1829,) we enumerated and characterized the chief publications in our language upon topics strictly adapted to devotional engagements, with a view to show the comparative paucity of superior productions of this kind. But we omitted one in our enumeration, which we know not whether Mr. Jay has met with. It is written by Mrs. Burnet, the lady of the celebrated Bishop Burnet. This work, written only for her own use, bears evident marks of a very cultivated mind, and of great depth of piety. It is partly composed of reflections upon passages of Scripture, and of devout meditations founded upon them, accompanied, according to the taste of that age, with rules and advices for holy and devout living. As the book, if not entirely unknown, is in very few hands, we subjoin a short specimen. The following meditation is preceded by some reflections on our Lord's resignation in the garden ; not my will, but thine be done. The style of it, as our readers may perceive, is not unlike that of some of Mr. Jay's best pieces.

"I confess my own weakness, who neither know what is best for myself, nor am able to procure to myself, what I apprehend as good. But my God, in whom I trust, is most wise to know, most powerful to effect, and most willing to do, what is best for me. Wherefore, O Lord, I pray thee to order and dispose of me, and all that belong to me, as is most pleasing to thee, and most expedient for me and them. I submit to the secret will of thy providence, as I desire to obey the revealed will of thy precepts. When public calamities, or private sufferings, afflict me, I will remember that the Lord God Omnipotent reigneth. I will not be anxious for to-morrow, or entertain disquieting fears for what is future. I will not fear the tyrant or the oppressor, since I am sure that God, who is higher than the highest, regardeth, and that there are higher than they ; who has promised that all shall work together for them that love God, and keep his commandments. And if the hairs of my head are numbered, the smallest circumstances of my life directed, and a sparrow falls not without permission, how can I think that chance or accident have

In again taking leave, we hope but for a short space, of this able and instructive writer, we may be permitted to congratulate him upon having been honoured as an instrument of so much good in the Christian church, especially in that most important and hallowed of all departments of usefulness, the assistance of good men in the retired exercises of prayer and meditation. It will soon appear to have been a greater honour to have given so many minds a devout and religious direction, and to have consecrated his talents to the cause of piety and truth, than to have shared the proudest distinctions which a dying world can ever confer upon dying men. Poor are the triumphs of the conqueror, though nations may greet him with acclamation, compared with the silent influence of the moral philosopher, or of the

any place in God's government of the world? O then let me not be of the number of those who use their liberty against that bounteous Lord who gave it, '*thy will, O Lord, not mine, be done,*' or rather, thy will be mine. O my Lord, I accept thy revealed will for my director. I ask no new light, nor can any contrary rule come from the Spirit of truth ; but O assist me in the right apprehending and applying that sacred guide. And where no revelation directs, or directs too obscurely for my depraved understanding, O govern and guide me by some favourable and deciding outward providence ; some mercy to encourage me, some preventing dispensation, that may say, 'this is the way, walk in it, when I turn to the right hand or the left.' Yea, my God, hedge up all other ways with thorns, that I find not those paths that lead to vanity, or go out of the way that leads to life. And let not my submission to the will of any other creature, out of care to please, or fear to offend, how beloved soever, be able to tempt or terrify me from my obedience to thy most perfect will." — Pp. 69, 61. A Method of Devotion, or Rules for Holy and Devout Living, written by Mrs. Burnet, late wife of Gilbert, Lord Bishop of Sarum. Third Edition. London, 1715.

humblest disciple of Christ who suggests from the pulpit, or the press, even one good thought, which becomes as a seed of tenderness and piety to other minds, and perhaps blesses distant generations. The time is at hand, in which it will be seen that nobler results have followed the publication of the *Practical View of Christianity* by the late venerable and lamented Wilberforce, and his speeches and writings with a view to the amelioration of the condition of the slave, because in these efforts the interests of mind, immortal mind, were implicated, than have been produced by the labours of a congress of sovereigns, or the researches, however praiseworthy, of speculative men, having the concerns of the world and of time for their solitary end. A more refined satisfaction it is not possible to conceive of, than that to be enjoyed by holy and benevolent men, when permitted to meet, in the abodes of immortality, the multitudes of those whom they have contributed to conduct thither by those heavenly instructions of the tongue or of the pen, which have tended at once to soften the anxieties of time, and to sanctify the path to the grave. These are objects which render existence worthy the name of life.

The removal of the great and the eminent, whilst it forms the highest incentive to active devotedness to the service of God and man, ought to endear to us the prospect of that world into which the selectest specimens of redeemed

and renovated humanity are daily passing to find their unbroken rest, and their eternal home. In God's world there is no loss of existence, for the losses that impoverish earth enrich heaven. We follow our departed friends to the sepulchre, not to leave them there for ever, but to rejoin them, as we hope, in a nobler state of being, where that which is broken shall be bound up, and that which is quenched shall be lighted again. In the anticipation of meeting those hereafter, by whom he has been held in honour, and to whom his labours have been rendered a blessing, Mr. Jay has long had reason to indulge, with increasing thankfulness and with brightening hope. The silent prayers of numbers who peruse this humble page will, we doubt not, ascend to heaven, that he may long be continued to bless the world, which could ill spare him, by his labours from the pulpit, in the friendly circle, and by the press; and we trust that his example, and his success, will induce others to consecrate themselves with unwearied assiduity to the duties of their high and holy calling. To all of us, death, the most eloquent of teachers, conveys awful and impressive lessons: from one opening sepulchre to another, the sound reverberates, in language not to be mistaken, "What thou doest, do quickly."

"For on our quick' st decrees,  
The inaudible and noiseless foot of time  
Steals, e'er we can effect them!"

## NEW PUBLICATIONS, WITH SHORT NOTICES.

*Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, as adopted at the Third General Meeting of the Congregational Union of England and Wales, held at the Congregational Library, London, May 7th, 8th, and 10th, 1833. 12mo., pp. 12. Price One Penny, or 7s. per Hundred. Jackson and Walford.*

THE love of Christian liberty which has characterized the churches of our order from their first gathering until now, has led them to exercise a commendable jealousy over creeds and formulæries, and during more than two centuries only two documents have appeared in this country, published with the approbation of appointed delegates, and purporting to be expository of the opinions of the Congregational Churches—the first, usually called *The Savoy Declaration*, was published in 1658, and the second, *The Heads of Agreement* with the Presbyterians, was put forth in 1691.

The American Congregational Churches, during the same period, have issued two similar documents, *The Cambridge Platform*, 1648, and the *Saybrook Platform* in 1708.

The melancholy interruption of the "Agreement" with the Presbyterians, which was subsequently rendered necessary by their apostacy from the faith of their fathers, has rendered the latter document obsolete, while the scholastic and quaint character of the *Savoy* confession renders it no longer adapted for circulation.

We think, therefore, that the Congregational Union has achieved, in the publication of these few pages, an object of sufficient magnitude to justify its establishment; and we hope, that as this cheap *tract* edition is put forth to secure its universal circulation amongst our churches, that their officers will endeavour to place it in the hands, not only of every member, but of every inquirer also. An advertisement explains the unprecedented

care that has been taken to secure a general concurrence in the publication, while the preliminary notes are, we should think, enough to allay the fears of the most suspicious creed-hater in the three kingdoms.

*Manly Piety in its Principles. By Robert Philip, of Maberly Chapel. Book Society for promoting Religious Knowledge, 19, Paternoster Row. 216 pp. 24mo.*

THIS is the first of a new series of *Guides*, designed particularly for the young. It is dedicated to the Rev. J. Philip, D. D. Superintendent of the London Missionary Society's Stations in South Africa, by whom, it appears, the author was brought up. In introducing this volume to the public, Mr. P. says:

"In compliance with the repeated wish of many parents, to whom the author's *Experimental Guides* have been acceptable, he has endeavoured, in the following Essays, to address the young, and young men especially, as judicious parents, would themselves, like to reason with their children, just after praying fervently for them.

"To the young, he would say, that he has appealed to them, as one who both knows and remembers the usual pleasures and perils of youth; and who can never forget the manly counsel and example which he himself received from the philanthropist, to whom this new Series of *Guides* is inscribed."

We have no doubt that the wishes of those friends who have prescribed to Mr. P. this new labour, will be highly gratified by the manner in which he has executed this part of his task; and we assure them, they may confidently place this little volume in the hands of their young people, as a valuable compendium of their own best convictions and desires. They will find our friend, as on former occasions, still combating, and with equal success, the various sophistries of the mind and heart, by which the sinner is held back from that cordial

and obedient embrace of the truth of God, which is necessary both to his consistency and happiness. This new volume is written in the same pithy and sententious style with the former series of *Guides*, and deserves a place on the same shelf with them.

We think Mr. P. has been very successful in his choice of a title. *Manly Piety* is far too little understood and sought after. The piety of most persons who profess it, is a sickly, feeble, child-like thing, with comparatively little soundness in its principles, and still less energy in its spirit. Hence it is that there are so many failures, and such marked deficiencies in religious professors, and hence too it is that we so often hear complaints of the want of comfort in the ways of God. There is nothing on earth so interesting and important as *Early Piety*; but it is as essential to the true enjoyment of religion in its subjects, as it is to the confirmation of the hopes of the Church, which the buddings of early piety inspire, that this piety be *manly*; based on solid principles, which shall prepare it to display the full vigour of its holy activity, and to enjoy large measures of its appointed consolation.

Mr. P. has arranged his essays in the following order:—1. Manly Estimates of both Worlds. 2. On Manly Estimates of True Wisdom. 3. On Manly Views of Salvation. 4. On Manly Faith in Providence. 5. On Manly Honesty in Prayer. 6. On Manly Views of Divine Influence. 7. On Manly Views of Religious Mystery. 8. On Manly Views of Divine Holiness.

We cordially commend this effort to the blessing of God, and the serious attention of the young, and more especially of those who have been trained in the ways of Christianity.

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*Conversations on Church Polity.* By a Lady. pp. 272. *Westley and Darsie.*

"The Lord shall sell Sisera into the hands of a woman." Thus Barak, when he hesitated to perform his duty, was informed, that the hero should be put to shame by the weaker vessel. A lady is here taking up the pen, if not the sword, and fighting

those battles which have been declined by fathers of families and ministers of the word.

It has created lamentation and surprise, that, of late years, the sons of nonconformists have, on the attainment of riches or of rank, abandoned the principles for which their ancestors endured the loss of all things, and returned to the more imposing communion of those who, now, indeed, "build the tombs of the prophets, and garnish the sepulchres of the righteous," but give too many proofs that they are "the children of them that killed the prophets." How far these departures are a just cause for lamentation we shall not now stop to enquire; but of this we are sure, that they ought to create no surprise. For it is wrong to assert, that these are apostates from dissent who have abandoned the principles of nonconformity. How can they be said to have abandoned principles which they never learned? Must we not, then, be lamentably deficient in our knowledge of human nature, if we wonder, that a magnet so mighty as a splendid hierarchy should attract those who are withheld by no counteracting principle, and feel no opposing force? Many in our dissenting churches, who would blush with shame, were their children ignorant of Christian doctrine, can yet suffer them to grow up utterly uninstructed in the nature of that apostolic polity, so admirably adapted to preserve the purity, and secure the efficiency of evangelical truth.

In some instances this has arisen from a lax and latitudinarian feeling towards the whole question. Every admonition on the duty of spreading our principles, and instructing our youth in our ecclesiastical polity, is received by a certain class of Dissenters with the cry of "peace;" "charity;" "love to all good men;" "minor importance of non-essentials;" "mischievous of Ecclesiastical Knowledge Society," &c. If, in the course of exposition, a pastor should be led to insist on some distinguishing tenet of nonconformity, so much are these men ruffled and disconcerted by a defence of their own principles, that it will break the peace of the sanctuary, and destroy

the repose of the Sabbath. To expect that such Dissenters should interest their children in principles on which they themselves set so little value, would be absurd. Though the number of these men may be small, even the great body of Dissenters, who are convinced of the value and importance of the principles they have adopted, are culpably deficient in the early inculcation of them on their children. Is it because they suppose that the question is too profound to be the subject of early investigation, or that it is too abstract to be rendered popular and attractive? From this opinion we must dissent. Nonconformity is founded on simple principles, which a child may easily comprehend. The Acts of the Apostles, which are the *Codex Juris Ecclesiastici* of Dissenters, furnish narratives as striking as those of the Old Testament, which so easily captivate the youthful imagination, and fix themselves on the memory.

That the true principles of church government may be commended to the attention by the peculiar charm of simplicity, the author of this work is evidently persuaded. How far she has succeeded in accomplishing her object, we must leave the reader to judge. She deserves great credit for the attempt to teach this subject in the attractive form of dialogue. The Socratic school, it is well known, adopted this as a favourable medium of discussion. Watts has given it the sanction of his recommendation and example; and the favourable reception of several modern scientific treatises, written in the form of dialogue, sufficiently proves its popularity. It is, next to the tale, the most engaging style of writing, while it is free from the objections by which the novel is assailed. But it is in conversation that ladies excel. Miss Martineau has shown how easy even the dry study of political economy may be made; and the greater proportion of the most popular elementary treatises on science or philosophy, have proceeded from the pens of the fair sex. We are glad, therefore, to find that a lady has been bold enough to write a series of dialogues on ecclesiastical polity.

The work consists of ten conversa-

tions. The first and second are on "the meaning of the term church;" and the third on its "Head." The fourth and fifth show the evil of submission to civil authorities in religion. The sixth and seventh are on the "officers of the church;" the eighth and ninth on "the means of supporting the ministry;" and the tenth on "the exclusive claims of the Establishment to valid ministry."

The novelty of her undertaking, and the modesty of her preface, might well screen a lady from severity, even were her work exposed to the just censures of criticism. Much praise, however, is due, not only to the design, but to the execution of this work. The author has shewn herself to be no mean theologian. Her positions are always defended by striking and apposite passages of the word of God, and some of her explications and illustrations are rather novel and ingenious. The chief defect of the work is a little awkwardness of style, a want of terseness, and every now and then, symptoms of constraint in the dialogue, as though her thoughts would have flowed more freely in the more didactic form. We hope she will soon become more familiar with the tact of authorship; her exhibition of important sentiments and powerful arguments will, we hope, answer the author's primary object, the instruction of her young friends, and contribute to remove from our youth that ignorance of the foundations of our polity, which is so disgraceful to the churches that profess to inherit the principles and the spirit of Owen and of Howe.

On the whole, we hail this volume as exhibiting a spectacle that is, at this time, peculiarly refreshing. For while our sisters have, in Regent Square, increased the odium that has too often been thrown on their tongue, it is most gratifying to see one of that sex labouring for the cause of religion, not in impudent defiance of the prohibition to speak in the church, but in improving the conversational talent of females, by means of the press, on a subject that has been shamefully neglected, in a style at once simple and sensible, and in a spirit honourable to the female breast, when made the temple of the Holy Ghost.

*On Ecclesiastical Establishments; an Address. By J. J. Davies. Pp. 96. 8vo. London. Wightman.*

THIS is an address delivered at the ordination of the Rev. Robert Ross, at Swansea. Its publication was urged immediately after its delivery, and having received considerable additions from its respected author, it now sees the light. It is divided into two parts; the first contains a few of the objections against ecclesiastical establishments in general; and the second, those against the English hierarchy in particular. Under the former division, the author considers ecclesiastical establishments as IRRATIONAL, UNSCRIP-TURAL, INTERFERING WITH THE RIGHTS OF PRIVATE JUDGMENT, EX-CLUSIVE AND SECTARIAN, AND UT-TERLY INEFFICIENT.

The question as to the lawfulness and advantage of an ecclesiastical establishment is much more easy of decision in the *concrete* than it is in the *abstract*. Scripture does not authorize it, and general experience is against it; and yet, if without reference to what is written on the subject in the word of God, and what the history of the church, since the third century, teaches us, we set ourselves down, and begin to reason and theorize, there are probably very few who would not come to the conclusion, that nothing could be more conducive to the advancement of Christianity among all classes in any given country, than that its interests should be incorporated with those of the state, and that those who are its most able advocates should be endowed with the highest honours, and the most costly emoluments. But religious abstractions, like those which are political, are little worth. They may amuse a vacant hour, or afford a pleasant exercise to a speculative mind, and an excursive imagination; but when an attempt is made to render them available in practice for what they promise in theory, the very first movement, like the blow of Alastor, will prove the fragility of their texture, and the disappointment in which they must eventually issue. Our author, with truth, says there are Dissenters who approve of establishments.

"Some of those who are Dissenters in England, are Presbyterians and would

be Conformists in Scotland, while others are Catholics and would be Conformists in Spain."

But Mr. Davies entertains strong objections to *establishments as such*.

"We should," says he, "be Dissenters in Rome, where Popery is the religion of the state; we should be Dissenters in Scotland, where Presbyterianism is established; as we are Dissenters in England, where Episcopacy is endowed."

These observations, which are introductory to the first part of his address, are illustrated by the author in a very striking manner, and the principle they involve is justified by most conclusive reasoning.

There is a vast difference between establishing by law a system of naval or of military discipline, and the establishment, by act of parliament, of a code of morals, or a system of religious faith. No man can be a Christian till he *understands* Christianity, and practises its duties from the heart; but a man may act in a subordinate capacity either in the naval or the military service, without forming one accurate idea of the tactics of either, or of the causes which require so regular and so prompt an obedience.

"There is not," says the author of this tract, "an intelligent person in the nation who would not condemn, as exceedingly impolitic, any interference on the part of the legislature, with the proceedings and discoveries of philosophy. Let government protect and encourage her in her progress, but let it not interfere; interference must prove injurious, if not ruinous, to her interests. No one would even dream of so ineffable an absurdity as establishing by law a system of national philosophy. Who could think, without a smile, of making a nation of philosophers by act of parliament?"

The second part of this pamphlet notices a few things which appear objectionable in the English hierarchy. They are, "Her constitution and government, as episcopal and national; her pretensions; ('to decree rites and ceremonies, and authority in controversies of faith;') and certain parts of the ordinances and services of the church." In answer to the plea, that the rites and ceremonies to which Dissenters object are of comparatively little moment; that it is meanness to object to them, and malignity to magnify them; that it is, at least, unwor-

thy of a good man to separate from "the church as by law established;" on account of such trifles, Mr. Davies says.

"Trifles are they? Then the Church of England has separated from the whole Christian world for trifles! For trifles she wantonly, in one day, banished from their pulpits, and, as far as in her lay, sealed in perpetual silence the lips of above two thousand faithful ministers, and scattered their flocks. For trifles she reduced thousands to want; exposed them to the temptations and miseries of abject poverty; while she caused myriads of immortal souls to perish for lack of knowledge. For trifles she perpetuates the most melancholy schism, and continues to banish from her communion successive generations of men 'of whom the world is not worthy.'"

We have only space left to add, that we very cordially recommend the address to all who feel interested in the subject of dissent from the establishment.

*Original Psalm and Hymn Tunes.* By David Everard Ford, Author of *Rudiments of Music, &c.* Book the Sixth. 2s. 6d.

Mr. Ford is already well known as a scientific and successful composer of sacred music. Many of his "psalm and hymn tunes" are in general use, and deservedly esteemed. The present number, making the sixth of the series which he has given to the public, will by no means lower his well-earned musical reputation. Perhaps we cannot better express our judgment respecting it, than by recording the opinion of a friend, well versed in the science, to whose examination we lately submitted it. We trust that many of our readers will follow his example, as exhibited at the close of

the following paragraph. "Of Mr. Ford's psalm and hymn tunes I think highly. Some of the melodies are very good, and well suited for public worship, and the harmonies are in general appropriately and effectively arranged. It is a decided objection, however, that for the tenor part, he has chosen to write in the tenor cliff—an old and obsolete practice, denounced, almost universally, both by authors and performers of the present day, as at once unnecessary and inconvenient. He seems, too, to have attached to his 'original tunes' old and familiar names—a very singular proceeding. There is great merit, however, in the compositions, and *I intend to buy the work.*"

This mode of expressing approbation is always acceptable to authors; and, from Mr. F.'s preface to the present number, we feel persuaded it will be gratifying to him. What he says is very fair, and we trust will be attended to. "I have received," he tells us, "letters of thanks from various parts of the kingdom, and for them I always feel obliged, when the writers remember to pay the postage, but I would suggest, the best mode of thanking me is to purchase a complete set of my publications, and to promote their sale. This would be rendering me an essential service. Gain is not my object, but to indemnification I think myself entitled."

The fact is, that from the ease with which music can be copied, and the consequent *private* multiplication of favourite pieces, a musical composer like Mr. Ford may have his tunes extensively known and admired, and yet be out of pocket. We trust that this will be prevented, so far at least as our readers are concerned.

#### LITERARY INTELLIGENCE.

##### WORKS AT PRESS, OR IN PROGRESS.

The third edition of *Considerations on Civil Establishments of Religion*, with an Appendix, containing Remarks on "Dr. Inglis's Vindication." By H. Heugh, D.D. Glasgow.

Ecclesiastical Establishments opposed alike to Political Equity and Christian Law. By D. Young, Perth.

Stuart's Commentary on the Hebrews, re-published under the superintendence of Dr. Henderson. One vol. 8vo., uniform with "Stuart's Commentary on the Romans."

Scripture Biography, by Esther Hewlett, author of "Scripture History," &c. One vol. 8vo.

A Catalogue of above 7000 Articles, in various Languages and Classes of Literature, including the extensive and valuable Library of the late Rev. Dr. Bogue, also of the Rev. J. Rees, and of a Clergyman, and various other Libraries recently purchased; the whole consisting of a popular and choice Collection of Theology, English, Scotch, and Foreign, containing the Works of the Reformers, Puritans, and most eminent Professors of Theology, from all parts of the Continent; with History, Classics, Mathematics, Arts, Sciences, and all other classes, at the very low prices affixed, by Richard Baynes, 26, Paternoster Row, London. 1833-4. 8vo.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

CONGREGATIONAL UNION OF  
IRELAND.

The general meeting of the above Association of the Congregational or Independent Churches, was held in Dublin, on Tuesday and Wednesday, the 2d and 3d days of July. On Tuesday evening an introductory discourse was preached in Zion Chapel, (Rev. W. H. Cooper's,) by the Rev. W. Brown, Moy. The sermon, which was impressive and peculiarly appropriate to the occasion, was founded on Philippians i. 27, "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." On Wednesday, the public meeting was held in the same place of worship, the Rev. W. Cooper, of Dublin, was unanimously called to preside. By request of the managing Committee, the Rev. James Carlile, of Belfast, gave a brief view of the circumstances which led to the formation of the Congregational Union, of the operations of the Union in conducting missionary labours in different parts of the country, in superintending the education of young men of piety and talent for the work of the ministry, and in encouraging the formation of Christian churches. Mr. C. in explaining the fundamental principles on which the Union is based, adverted to the points in which a Congregational Union appeared to him essentially to differ from all ecclesiastical courts which profess either to legislate, or at least authoritatively to interfere in the management of individual churches. The Union, by one of its fundamental laws, can never "assume any authority whatever over churches or individuals." While it tends to secure a combination of the influence and energies and efforts of all, it leaves unpaired the independence of each.

Resolutions were unanimously passed, expressing gratitude to the Head of the Church, for the peace and prosperity enjoyed by the churches in connexion with the Union—thankfulness to the Congregational churches in England and Scotland for their liberal support of the Union, and the affectionate sympathy they have expressed to-

wards it. The meeting was addressed by Rev. Messrs. Brown, Silly, Sheppard, Fordyce, Nolan, Carroll, M'Master, Carlile, Massie, Mallagh, W. H. Cooper, Rev. W. Urwick, D.D. and P. D. Hardy, Esq. A resolution was passed, giving a more specific and comprehensive view of the objects contemplated by the Congregational Union. Its objects, as now defined, are "to promote the comfort and edification of the churches in this connexion, to exhibit their union, to extend the principles of congregationalism, and to furnish to churches or ministers such aid as may enable them to promote the interests of the gospel in their respective neighbourhoods, or in the country at large." Another resolution of importance was passed, relative to the voluntary support of the Christian ministry. Congregational ministers and churches have never sought for any assistance whatever in a pecuniary way from the Government of the country. It is sometimes affirmed, by those who do not understand their sentiments, that if such aid were offered, they would gladly accept it; they have publicly contradicted this by the adoption of the following resolution, which was cordially and unanimously passed: "That we deem it our duty to avail ourselves of the present opportunity of expressing our decided conviction, that the principle of supporting the preaching of the gospel by voluntary contributions, is one in accordance with scripture, and peculiarly fitted for this country."

On Wednesday evening an excellent sermon was preached in York-street chapel, (Rev. Dr. Urwick's,) by Rev. E. H. Nolan, of Sligo. The text was Acts xxvi. 18. With this service was concluded the general meeting; and in all the deliberations of the brethren, no less than in their public addresses, there was nothing but peace, harmony, and love.

## GENERAL CONGREGATIONAL UNION.

The Rev. J. Turnbull, B.A., has been reluctantly compelled, in conse-

quence of his removal, into Sussex, to resign his office as one of the Secretaries of the General Congregational Union, and the Committee have unanimously invited the Rev. J. Blackburn, of Pentonville, to succeed him, who has accepted their request, and entered upon the duties of his office. We are happy to perceive that "The Declaration, &c." adopted at the General Meeting is published by the Committee, a notice of which will be found in another part of this Magazine.

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**RESOLUTION OF THE CONGREGATIONAL BOARD ON THE DEATH OF DR. WINTER.**

At a meeting of the Congregational Board, held at the Congregational Library, London, on Tuesday, the 13th August, it was unanimously resolved,

"That although it is not a rule or practice of this Board to mark the removal of its members by death in any other way than by a simple minute of record, it feels itself urged by powerful motives to adopt this solemn expression of its sorrow and sympathy on account of the great loss which it has sustained, in common with the bereaved family and church, and the universal cause of religion, especially within the circle of Protestant Dissent, by the removal from time, to what we cannot doubt is a blessed immortality, of the late Rev. Dr. Robert Winter, one of the oldest members of the Board, among the most exemplary in the constancy of his attendance, and in the interest which he took in its affairs; whose always valuable services were promptly afforded on every requisite occasion; who was not less distinguished by his uniform maintenance of pure religion and rational liberty, than by his generous candour towards persons of different views; and whose fervid piety, sound judgment, urbanity, benevolence, and firmness of principle, rendered him, when living, a man greatly beloved, and now present his character with peculiar impressiveness to our most affectionate veneration and imitation."

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N. S. NO. 105.

**ANNIVERSARY OF ROTHERHAM COLLEGE.**

The Annual Meeting of the subscribers and friends of Rotherham College was held on Wednesday, June 26, when an interesting report of the progress of the Institution was read by the Classical Tutor, an abstract of which was ordered to be printed. The Examining Committee, with Dr. Boothroyd as Chairman, reported, that the students had made very satisfactory progress in their studies during the past year. In the evening, the Rev. Jos. Gilbert, of Nottingham, delivered an appropriate and faithful address to the students and ministers present, which at the request of numerous friends, the reverend gentleman consented should be published. There are, at this time, fourteen students in the house, and several others are expected to enter on probation at the commencement of the next session. The funds of this old established Institution require the aid of all who are anxious to encourage pious and devoted young men in their preparation for the arduous and important work of the Christian ministry.

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**DORSET COUNTY ASSOCIATION.**

The half-yearly meeting of this Association will be held at Wareham, (in the West Street Meeting,) on Wednesday, October 2. The Rev. J. Hoxley, of Sherborne, will preach the association sermon in the morning, at 11 o'clock. The Rev. R. Keynes, of Blandford, will preach in the evening at 6 o'clock; and the Rev. H. J. Crump, of Weymouth, will preach the preceding evening, at 7 o'clock.

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**NEW CHAPEL, WIGTON, CUMBERLAND.**

On Wednesday, the 29th of May, the foundation-stone of a new Independent Chapel was laid in Wigton, Cumberland, a small market-town, containing, in 1831, a population of 6501 souls. The erection will comprise a chapel, 51 feet by 45, containing spacious galleries, and capable of accommodating 600 persons. Two vestries will be attached to the chapel, and underneath it two school-rooms, adapted for Sunday Schools in connexion with the chapel, and for British

Schools, under the direction of a general Committee. The schools will hold upwards of 300 children, in daily attendance. The estimated cost of the whole is nearly £1,100. beside £250. for the purchase and enfranchisement of land, nearly 500 square yards of which will be appropriated as a burial ground. The work will be performed according to plans and specifications gratuitously furnished by J. P. Pritchett, Esq. T. Wilson, Esq. of London, gives £100. to this undertaking, which he has long generously encouraged. The amount secured toward the object is £750. including £200. nett, as the produce of the chapel now occupied, leaving a deficit of £600. which the minister and people hope to make up as the work proceeds; the people being too poor to bear a heavy debt, and ministers being too scarce in the north, to allow of one of their number being long and often from home, after the building is reared. The town and neighbourhood of Wigton present one of the finest fields for ministerial labour in the country, and, under the divine blessing, a Congregational Church of great promise and power may be reared. The fields are white to the harvest, but there are not labourers adequate to the work. It is rationally hoped, and the ministers who know the place encourage the belief, that the erection of the present building may be the means of giving stability and extensive success to this young, but important interest. The order of the services on the above occasion was as follows. After singing Montgomery's beautiful hymn, composed for a similar service, the stone was laid, and the assembled concourse joined the Rev. Joseph Mather, of Cockermouth, in a fervent prayer for the divine sanction and blessing on the work, and then listened to an address on the origin and rights of that dissent, which demanded the erection of other temples, while spacious and lofty parish churches were just at hand, and threw open their doors for all. The argument of this address was considered so clear, its spirit so catholic, its principles of dissent so just, and its illustration so scriptural, that it is a subject of regret with many, that it has not been given to the world through

the press. The 117th Psalm was then sung, and the Rev. E. Leighton, the minister of the congregation, made a practical application of the subject, and the occasion, and closed the interesting services with prayer. The great delay occasioned by the non-signature of the enfranchisement deed, is likely to embarrass the Committee, for want of that ready money on which they were led to calculate; they would, therefore, thankfully acknowledge any sums which generous individuals may contribute, while the noble and venerable Earl (of Egremont,) who has promised the enfranchisement, shall take his own time for the execution of the deed.

We subjoin the following short account of the history and present state of this interest.

The Independent interest in Wigton was commenced nearly twenty years ago; and by the laborious exertions of the Rev. J. Walton, the stated congregation became so large as to render necessary the present chapel, in 1819; and soon afterwards so increased, as to require the erection of galleries. It is still, however, capable of seating only 290 persons, while its situation is so confined, as to render any further enlargement utterly impracticable.

The chapel has neither vestry nor school room attached, although there is a Sunday School belonging to the place, which, under every disadvantage, contains upwards of 200 children, whose improvement is greatly retarded by having no other place but the chapel in which to meet, as it is found improper to construct desks in the place. While the children are thus prevented from learning writing and arithmetic on the week evenings, their being taught in the chapel at all is very hurtful to the pews, and to the comfort of the congregation. To remedy these evils, it has been resolved to erect a more commodious building, comprising a chapel and school-rooms; which rooms, while regularly used for the Sunday School connected with the chapel, will also be secured, by an express provision in the trust deed, for the use of *Day Schools, on the British system, for both boys and girls, who, by the payment of a small weekly sum,*

will have the advantage of a thoroughly useful and religious education.

The necessity for the school has given rise to the whole projected buildings; as it seemed useless attempting to carry on the school without rooms; to hire rooms, impossible; and to provide more amply for the school, and leave the children destitute of the advantages of public worship, highly improper.

The expense of the proposed measures will be about £1200; to meet which, a liberal subscription of £250. has already commenced in the neighbourhood, besides which, upwards of £300. more have been subscribed in London, Nottingham, &c. The present chapel, too, being now out of debt, will yield upwards of £200. more; thus making a total of £750. secured toward the amount required.

The Committee have lately bought a Burial Ground, adjoining the chapel site; toward which, T. Wilson, Esq. London, has generously contributed £50. in addition to £50. for the chapel and schools.

A most eligible site has been obtained in Water Street, which the Earl of Egremont has consented to enfranchise, expressly for the purposes of a chapel and school; the Committee, therefore, respectfully appeal to the friends of education and religion in Wigton, in Cumberland, and throughout the country, to give their prompt and efficient support to the work; and assure them of their best exertions to employ their money in the most faithful manner.

The case has already received the substantial recommendation of several of the resident and neighbouring gentry and Christians of various denominations; while all the Independent ministers in the county, and several at a distance, have given it their strenuous support.

To those Ladies and Gentlemen who have already materially assisted their exertions, the Committee beg to tender their grateful acknowledgments; as they can truly assert that the sums so liberally subscribed have been given with a cheerfulness, which has made their solicitation a pleasure rather than a task.

#### OPENING OF THE NEW INDEPENDENT CHAPEL AT HULL.

On Wednesday, July 3, 1833, an elegant and spacious place of worship, capable of accommodating a congregation of a thousand people, was opened in Cogan Street, Hull, for the Independent congregation recently assembling in Nile Street. On this occasion, two sermons were preached by the Rev. J. Leischield, of London. The services of the day were commenced by prayer, offered by the Rev. James Sibree, minister of the chapel. The Rev. Messrs. Daniel, Baptist Minister, of Hull; J. Morley, junior, of Hull; Bramall, of Patricroft; Davies, of Enfield; and Sibree, of Coventry, engaged in the other devotional parts of the service. On the following Sabbath morning, the Rev. J. Sibree, of Coventry, preached in the Independent Chapel in Fish Street, when a collection was made to assist in liquidating the debt incurred by the erection of the new chapel, in which sermons were also preached on the same day, by the Rev. J. Bramall, and the Rev. John Sibree. The collections on these occasions amounted to £100. 5s. The above chapel has been erected by the zealous exertions of several noble-minded individuals connected with the long-established church at Fish Street; who, while they have thus done honour to their Christian principles, have promoted the honour of God and the best interests of their fellow-men; and by their fine example have said to other large and respectable Congregational churches, in our populous towns and cities, "Go and do likewise!"

#### RE-OPENING OF HIGH STREET CHAPEL, LANCASTER.

On Friday evening, July 19th, and on Sunday, July 21st, this place of worship, where the late Rev. George Burder, and also the late Rev. P. S. Charrier, successively laboured in word and doctrine, was formally reopened, after enlargement. The Rev. James Parsons, from York, preached on the Friday evening from Rom. xv. 29, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ,"

on the Sabbath forenoon, from iv. 34, "Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work;" and on the Sabbath evening from John xiv. 19, "Because I live, ye shall live also." On the Sabbath afternoon, the Rev. Samuel Bell, who, for the last ten years, has been pastor of the church and congregation, preached from John iii. 30, "He must increase." By the present alteration, the chapel has been enlarged in size more than one-third; its dimensions now are about sixty feet by forty-five; and there is a commodious school-room underneath the new part, which is supposed to be capable of containing nearly 300 children. The expense of enlargement has been mainly provided by the church and congregation, with the assistance of some kind friends in London; and they hope to liquidate the remainder by degrees, without having to appeal to the liberality of the religious public.

#### NEW SCHOOLS ATTACHED TO WYCLIFFE CHAPEL.

On Friday, the 2d inst. Dr. Lushington, M.P. for the Tower Hamlets, laid the foundation stone of the schools attached to Wycliffe Chapel, in the Commercial Road, and of which the Rev. A. Reed is the esteemed pastor. A numerous concourse of respectable persons of both sexes attended. The hymn, "Jesus, where'r thy people meet" being sung previous to the ceremony, the learned gentleman delivered an eloquent and judicious address. The ceremony of laying the stone was then performed, and the children having sung a hymn appropriate to the occasion, the Rev. A. Reed offered a dedicatory prayer. Dr. Lushington presented the Institution with a donation of £10.

#### ORDINATIONS.

On Thursday, the 2d of May, the Rev. Andrew Russell, A.M. was set apart to the pastoral office over the Congregational Church, Haddington. The Rev. Mr. Murdoch, of Anstruther, commenced the services by giving out a psalm, reading suitable portions of scripture, and prayer; after which the Rev. Dr. Paterson delivered a very appropriate introductory discourse from 1 Peter ii. 4, 5. The Rev.

Mr. Caldwell, late of Wick, proposed the usual questions; to which, after clear and scriptural replies had been given, he offered the ordination prayer in a very solemn and impressive manner. The young minister and the people were then addressed on their respective duties; the former by the Rev. Al. W. Knowles, of Linlithgow, in a faithful charge from 1 Tim. iv. 16; the latter, by the Rev. John Watson, of Musselburgh, in a most judicious discourse, founded on 1 Thess. v. 12, 13; and the Rev. G. D. Cullen, of Leith, concluded with prayer. In the evening, Mr. Cullen preached a very excellent discourse from John xiii. 15, and closed the deeply interesting services of the day. May the union which has thus been so auspiciously formed, prove lasting and comfortable; and may the blessing of the King of Zion rest upon pastor and people!

James Williams, late of Wymondley College, having accepted the unanimous invitation to take the oversight of the Congregational Church at Lowestoft, Suffolk, was publicly recognized as their pastor on Thursday, July 25th. The Rev. B. Longley, of Southwold, began with reading the Scriptures and prayer; the Rev. A. Creak, of Yarmouth, delivered the introductory discourse and received the confession of faith; the Rev. A. Ritchie, of Wrentham, offered up the ordination prayer; the Rev. W. Ward, of Stow Market (in the room of the Rev. T. Morell, of Wymondley, who was prevented by illness) delivered the charge; the Rev. J. Blackie, of Bungay, preached to the people; and the Rev. J. Holmes, of Gorleston, concluded with prayer. The Rev. Messrs. T. Morell, of Beccles; W. Buck, of Harleston; W. Walker, (Baptist,) and T. Baker, (Wesleyan,) both of Lowestoft, gave out suitable hymns.

In the evening, the Rev. W. Buck preached; the Rev. T. Morell commenced, and J. Williams concluded the service with prayer.

The Rev. R. Davis, late of Tamworth, having acceded to the unanimous invitation of the Independent Church at Earl Shilton, Leicestershire, to become their pastor, a recognition of the union took place on Tuesday, July 30th, when the following minis-

ters engaged in the service: the Rev. J. Burdett, Baptist minister, commenced with prayer and reading the Scriptures; the Rev. T. Mitchell, of Leicester, delivered the introductory discourse, and proposed the usual questions; and Rev. E. Chater, of Kibworth, implored the Divine blessing.

ing on the union; after which, the Rev. E. Webb, of Leicester, delivered the charge to the pastor from 1 Cor. vii. 25, last clause; and the Rev. J. Roberts, of Melton Mowbray, addressed the church from Philip. ii. 29, and closed the solemn and interesting service by prayer.

## MISCELLANEOUS INTELLIGENCE.

### ANONYMOUS DONATIONS.

The Treasurer and friends of the Associate Fund for poor Ministers, in acknowledging some anonymous donations, embrace this opportunity of expressing their regret, that so useful an Institution is still so partially known, notwithstanding the many appeals which have been made to the Christian Community. The following circumstances have recently occurred. The Treasurer has to acknowledge a third donation of £5. from G. H. B. W.; and a donation was lately found in the carriage of T. W. Esq., with the following note:

"Dear Sir, As you are always first in every good work, cannot you form a society in this place, or elsewhere, in aid of the Associate Fund? As a plan I would refer to this month's Magazine, and to the 'Claims of Ministers,' in August. Should you be induced to comply with this request, I pledge myself to bring three annual subscriptions of 10s. each. By so doing, you will greatly oblige less than the least."

Reference is made by the latter friend to an article in the Magazine for March. Many such affecting acknowledgments are received for the small sum of £5; and could wealthy congregations be prevailed upon to give collection sermons only once in seven years, the benefit to the Society would be immense. The writer sincerely wishes this may meet the eye, and reach the heart of ministers and deacons.

Communications may be addressed to Mr. Joseph Proctor, 18, Cheapside, or Compton Terrace, Islington.

### RECENT DEATHS.

Most of our readers have heard that the venerable Dr. ROBERT WINTER has finished his course! This event occurred suddenly at Hastings, Sussex, on Friday evening, August 9th. On the preceding Lord's-day he had preached twice, and

administered the Lord's Supper to his beloved friends at New Court Meeting, London, in his usual health, but there was something so tenderly interesting and solemn in the exercises of that day, that it was felt by many as almost prophetic of the change which so soon followed. He left town on the Tuesday, to go to Hastings by the way of Tunbridge Wells, and arrived at his destination apparently with his usual vigour. In the evening he walked to the warm baths, but before he could use one he was seized with difficulty of breathing, and requested to be conveyed to his lodgings again; medical help was also immediately obtained, but in less than an hour from the moment of attack, he fell asleep in the 71st year of his age. His remains were removed to London for interment in the family vault at Bunhill Fields, on Saturday, August 18th, when the attendance at the funeral shewed how many honoured him. The procession consisted, we believe, of thirteen mourning coaches, and six gentlemen's carriages. Dr. J. P. Smith, and the Rev. John Clayton, Jun. preceded as the officiating ministers; the pall was borne by the Rev. Messrs. Brown, Blackburn, G. Clayton, and Yockney, the Rev. Dr. Humphreys, and Mr. Samuel Houston, the Treasurer to the ancient Merchant's Lecture. A long train of most respectable gentlemen united with the family in the mourning train, and perhaps 2000 persons were on the ground to hear Mr. Clayton's eloquent and useful address.

Dr. J. P. Smith delivered the funeral discourse to a crowded audience the next morning at New Court, which has just issued from the press, with Mr. Clayton's address appended.

A member of Dr. Winter's family has kindly engaged to furnish us with a memoir of our truly exemplary and venerated friend, which will appear in our next number, with a portrait.

Monday Morning, Aug. 12, died, after a few hours illness, and in the 78th year of his age, Mr. THOMAS WILLIAMS, formerly a publisher in Stationers' Court, London. This intelligent and useful man was born in London, April 26, 1756, and served God from his youth. Early devoted to the acquisition of knowledge, he was associated with the late Rev. George Burder, the Rev. Anthony Crole, and some other godly youths, in the study of the original Scriptures, and at a later period he was member of a Society connected with Fetter Lane Chapel, for theological and devotional improvement, and amongst his associates we have often heard him mention, with much pleasure, the late Rev. Isaac Taylor, of Ongar, and Mr. Charles Taylor his brother, the editor of Calmet, and the venerable Messrs. Joseph and Peter Bunnell. The latter gentleman was only removed to his rest few weeks before Mr. Williams.

His early taste for the collection of facts and sentiments illustrative of divine truth, led him through his whole life to make extensive use of an interleaved copy of the Scriptures, which, with other methods of common places, enabled him to lay up those stores of useful reference which afterwards enriched the numerous works of which he became the author. He enjoyed an intimate acquaintance with the Rev. John Eyre and the Rev. John Newton, clergymen whose characters are affectionately appreciated by the religious public. The latter proposed to Mr. Williams to follow his own example, and withdraw from the Dissenters, and obtain ordination in the Church of England : but his friend, though a most catholic, was a truly decided Dissenter, and continued steadfastly to maintain his preference to that party. The father of Mr. Williams was a music engraver, and he trained his son to his own trade, for which he at an early age discovered much aptitude, so that by eleven years old he could engrave music with great neatness. We believe he entered life by opening a shop for that business in the Borough, but relinquished it to commence in the bookselling trade at Stationers' Court, in 1790. When the Rev. George Burder became the editor of the *Evangelical Magazine*, on the death of the Rev. J. Eyre, its first conductor, Mr. Williams, who also published that very useful miscellany, was appointed assistant editor and secretary to the trustees. The duties of the former office he discharged until, we believe, Mr. Burder resigned his editorial responsibility ; those of the latter he fulfilled to the day of his death. Mr. Williams also was the first publisher of

the Religious Tract Society, who for many years held their depository at his Warehouse, and he also published for the Missionary Society. At this period, when there were not in existence the Bible and Missionary Society Houses, the Depositories of the Tract Society and Sunday School Union, Williams's shop was like the centre of the religious world, for most religious people went there ; and with such advantages, had he been as keen a tradesman as he was a diligent student, he might doubtless have acquired great riches. But he was far more at home in his family and his study, than amidst the growing magnitude and perplexing responsibilities of such a concern ; and it yielded him more pleasure to amass and diffuse knowledge by the authorship and publication of successive seasonable works, that may be blessings to their readers in very distant periods, than to accumulate wealth, the useful influence of which might cease in the hands of its next possessor. It would be impossible to supply a list of all the works he published at that period in defence of Christianity, Calvinism, experimental religion, &c. but his new translation of the *Song of Songs* which is by Solomon, with a commentary and notes, is probably now amongst the most interesting of his earlier productions. Upon his withdrawal from business in Stationers' Court in 1816, he became the projector and editor of the *Philanthropic Gazette*, a weekly newspaper devoted to benevolence and religion, and which we believe was finally abandoned in August, 1823.

During that period, and for many preceding years, he was collecting the materials for his largest and best work—the *Cottage Bible*, which appeared in 1827, in three large octavo volumes, and contains, in the form of notes, the pith of many a costly volume of biblical criticism, while his own *Exposition* of each chapter always suggests something to inform the judgment or to correct the heart.

Although far in the decline of life, he pursued with his wonted ardour his literary occupations, and prepared for the press the last work he published, “The Private Life of our Lord Jesus Christ, considered as an example to all his Disciples, and a demonstration of his mission.” This appeared early in the present year, and he had in a considerable degree of forwardness, MSS. “Memorials of Divine Providence, and of departed worth, during the last 70 years ; with many original papers, and extracts from a numerous correspondence

of half a century." These he was not spared to complete, but we hope they will not be lost to the public, as perhaps no man was more intimately acquainted with the rise and progress of those religious Societies which now adorn our country and bless the world.

Mr. Williams was employed in literary occupations almost to the day of his death. On Saturday he had read and revised some proof-sheets of a valued biblical work now passing through the press; but feeling indisposed, he declined an intended visit to Hampstead; but on Lord's-day morning, August 11th, he was anxious to go, as usual, to Claremont Chapel, where he, with other members of his family, were united in church-fellowship, but he was advised not to go until the evening; before, however, the hour of prayer came, the drowsiness of death had seized him, and on the following morning he fell asleep in Jesus in the 78th year of his age.

Mr. Williams was thrice married, in 1780, 1787, and in 1811; and he had a numerous family. The Rev. Alfred Williams, one of the preachers at the Foundling Hospital, is his youngest son.

It would be difficult, at present, to obtain a correct list of all his works, which exceed *thirty* distinct publications, besides innumerable articles of miscellaneous contribution to various periodicals. As a man and a Christian he had known many and sore trials, but he invariably displayed the ornaments of a meek and quiet spirit, and with calm submission committed himself to his covenant God and Father. As a friend he was faithful, affectionate, and constant; and the writer of this article recollects with gratitude the advantages he has derived from his Christian counsels.

On Lord's-day evening, August 25th, in the 83d year of his age, the Rev. PETER EDWARDS, who, for *thirty-eight* years, was pastor of the Congregational Church assembling in Chapel Street, Wem, Salop.

He entered the ministry, if we mistake not, in the *Baptist* connection, and continued pastor of a church at Portsea, of that persuasion, until he altered his views on the ordinance of baptism; and the reasons for which change are forcibly stated in his *Candid Reasons, &c.* which were given to the public forty years ago.

## BRIEF COMMENTS ON PUBLIC AFFAIRS.

THE events of the past month have been of no ordinary interest.

There is the strongest reason to hope that the contest in PORTUGAL is rapidly drawing to a close. The great naval victory of NAPIER was followed up, on the 24th of July, by the occupation of Lisbon by the troops of Donna Maria. This was effected by the gallant Villa Flor, who attacked and defeated a force four times as numerous as his own. Donna Maria was immediately proclaimed. The siege of Oporto, moreover, has been raised. General Bourmont, it has been reported, is now marching upon Lisbon, but at the head of an army inconsiderable in point of numbers, disorganized, dispirited, and ill-equipped. Much, therefore, is not anticipated from him; the only real causes of alarm are to be found in Don Pedro's own character. If he uses his power for the honourable and patriotic purposes for which he tells the world he has coveted it, his conquest will be an unmixed good. If otherwise, the people of Portugal will only have exchanged one tyrant for another.

Disturbances of a somewhat serious nature have occurred in SWITZERLAND, owing to the unhappy differences sub-

sisting between the Diets of Zurich and Sarnen.

Intelligence has arrived of some very momentous revolutionary movements in Mexico. Further information, however, must be received before any confident opinion can be formed of the extent to which their changes may affect the destinies of that country.

A vast quantity of parliamentary business has been transacted during the past month. We have now arrived at the close of one of the most protracted, and, on the whole, one of the most memorable sessions in the whole compass of parliamentary history.

Amongst the important measures which, during the past month, have received the final approbation of Parliament, may be mentioned the SLAVERY ABOLITION BILL; the EAST INDIA CHARTER BILL; the BANK CHARTER BILL; and the FACTORIES REGULATION BILL.

On the first of these measures, we have so often expressed our opinion, that we need say no more on the subject. Faulty and defective as the Bill is, in many respects, we yet cannot doubt that it will confer immense benefit on our Slave Colonies; and, as it will undoubtedly abolish

the most odious features of slavery, it will relieve England from the disgrace and guilt incurred by the sanction of this abhorred system. Its *complete* downfall, we are persuaded, is very near at hand.

The EAST INDIA CHARTER BILL is one of the most enlightened and judicious measures which the present administration has proposed. It will confer the most important benefits on the country.

The BANK CHARTER BILL is a less satisfactory measure; it is confessedly an *experiment*, and is therefore regarded in very different lights by different parties, some auguring the most auspicious, and some the most disastrous results from its operation. It seems, however, to be allowed by all but the party immediately interested, that the Bank has negotiated a far more favourable bargain for itself than Government ought to have permitted it to do.

The Lord Chancellor has again justified the confidence which the country placed in his talents and integrity, by the wise and judicious reforms and retrenchments he has effected in his department, and by the temperate and truly patriotic use he has made of the tremendous influence and patronage which his office confers upon him. Seldom, if ever, has an English statesman more honestly redeemed, when in power, the pledges he had given when out of it.

It was expected that the House of Lords would have offered considerable opposition to some of the great measures which have lately come before them. Those measures have, nevertheless, passed. Probably a conviction of the hopelessness of opposition, not to mention the very weariness which a session of such unprecedented toil must have occasioned, has led to more speedy legislation than could otherwise have been expected.

Early in the present year the leading Ministers and Gentlemen of the Dissenting Denominations in London, were truly anxious to obtain, by calm and manly statements, some pledges from

his Majesty's Ministers, that *church-rates* and the other grievances of which the dissenting community have to complain, should be removed by some of the anticipated enactments of the English Church Reform Bill. But although Earl Grey and his colleagues proved, in repeated interviews, that they have not forgotten upon whose shoulders most of their candidates were borne triumphantly through the contests of the last three elections, yet they seem to say to their friends—we cannot help you. No arguments of ours will convince the bishops; and unless you can conciliate the reverend bench, we are only placing ourselves in a false position to undertake measures upon which, under present circumstances, we must sustain a defeat. You have, however, your reformed House of Commons, and you know how to be heard with your representatives. Such, we take it, is the only course left, and such, we perceive, by almost every provincial paper, is the course now taken by dissenters and other advocates of the *voluntary church principle* in various of the great towns. We believe in far more than fifty places have these parties, by uniting their strength, refused the *rate* by out voting the *Church tax party*. These demonstrations of public feeling throughout the kingdom are not the result of private correspondence, but the spontaneous expression of the public mind, and as the opposition is exerted in the most legal and constitutional way, cannot but lead to a speedy abolition of this and other vexatious wrongs.

The past month has witnessed the death of one of the greatest and best of men this age, or indeed any age, has produced; we refer to Mr. WILBERFORCE. He was buried in Westminster Abbey, and the splendid tribute paid to his memory at his funeral, by men of the highest rank and of the utmost diversity of political sentiment, shows how commanding is that respect and veneration which moral worth and moral greatness are sure, sooner or later, to inspire.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received this month from the Rev. S. Thodéy—Thomas Bury—J. Sibree—Thomas James—R. H. Shepherd—J. N. Goalty—Thomas Binney—P. Thomson.

Also from Messrs Joseph Cottle—Samuel Plumber—T. Oates—S. D. Mettam—A conscientious Congregationalist.

The Rev. R. H. Shepherd wishes to suggest to some enterprising publisher the re-publication of all the expository works of David Dickson, of Glasgow.

We much regret that the length of some of the articles of the present number have compelled us to omit articles of Review and Intelligence which were in type for publication this month.

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Yours very truly  
Robert Winter

